8

OCTOBER, 1879.

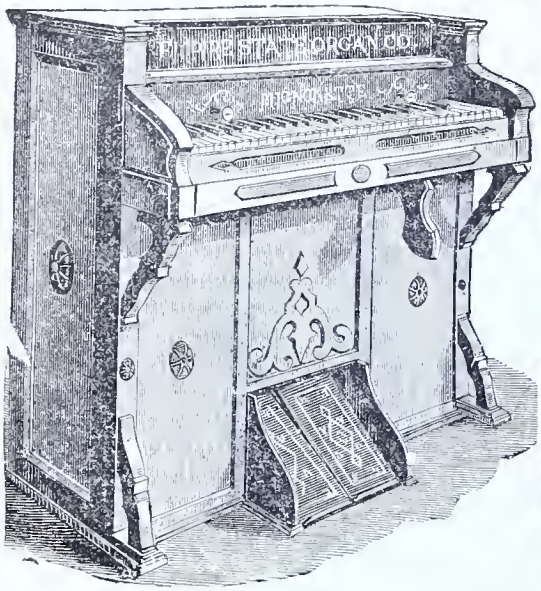
The Augsburg

PRICE,
55 Cents a Year.

LUTHERAN PUBLICATION SOCIETY.

No. 42 North Ninth Street,
PHILADELPHIA.

A First-class Organ for only $30.



$30

Sent on trial free. No money necessary till Organ is received, tested, and found satisfactory. Buy from the manufacturer, and save all commissions. We want one of our Organs in every family in the land, and have reduced the price so low as to place them within the **reach of all.** The monopolists claim Organs cannot be made for that amount: we not only CAN and DO, but we **warrant every instrument for six years,** and *guarantee perfect satisfaction,* or money refunded and charges paid. Remember, what you pay in RENT one year for another Organ BUYS this one. We also sell a **Double Reed, 5 octave, 6 stop Organ for $45,** the greatest Bargain of the age. Send at once. Agents wanted. Address

C. E. CHURCHILL & CO., 208 Broadway, New York.

THE MASON & HAMLIN ORGAN COMPANY

Offer the largest assortment of the BEST AND CHEAPEST Cabinet or Parlor Organs in the world; winners of HIGHEST HONORS at EVERY WORLD'S EXPOSITION for TWELVE YEARS. Only American Organs awarded such at any. TWO HIGHEST MEDALS at PARIS EXPOSITION, 1878. ONE TO TWENTY-ONE STOPS: prices, $51, $66, $78, $84, $90, $99, $105, $108, $114, $125, $130, $135, $140, $144, $150, and upward. Sold also for Easy payments. *Prices are not much higher than those of very inferior organs.* Before purchasing be sure to send for *latest* CATALOGUE with newest styles and lowest net prices. Sent free. 154 Tremont Street, BOSTON; 46 East 14th Street (Union Square), NEW YORK; 250 Wabash Ave., CHICAGO.

THE "BLACKBOARD AND CRAYON",
PUBLISHED ONLY FOR
SUNDAY SCHOOL SUPERINTENDENTS
PRICE 50¢ PER YEAR, POSTAGE PAID.
SAMPLE COPY FREE!
ADDRESS PROVIDENCE LITHOGRAPH CO.
PROVIDENCE, R. I.

EMPLOYMENT FOR LADIES OR MEN. $50 to $100 PER MONTH easily made selling MRS JULIA MCNAIR WRIGHT'S new book entitled

The COMPLETE HOME

The Morals, Health, Beauty, Work, Amusements, Members, Money, Savings and Spendings, are all clearly dealt with in **fascinating style,** full of **anecdote** and holding the threads of a charming narration of **family life.**

For full description and **extra terms,** address **J. C. McCURDY & CO., Philadelphia, Pa.**

DISEASES,

TARRANT'S SELTZER APERIENT

Like rivers, spring from small causes. The roaring river may not be easily diverted from its course, nor the neglected disease from its destructive work. Taken in time, disease, which is merely an interrupted function, may be averted by the use of Nature's remedy, TARRANT'S SELTZER APERIENT. It combines medicinal properties of the best mineral waters in the world.

All druggists sell it

Free! **A BEAUTIFUL PRESENT.** Free!

Any person sending 25 cents, to cover expense of packing and mailing, will receive by return mail an elegant box of perfumed French PAPETERIE, 24 envelopes and sheets of paper, and a 52 page Autograph Album, illustrated with ferns, flowers, etc. We depend on future orders for our profit. MACK & CO., Springfield, Mass

---

CHECK SYSTEM LIBRARY REGISTER

Prices of this valuable System, used by nearly 3,000 schools, distributing about 125,000 books, have been reduced. Send for New Circular. GARRIGUES BROTHERS, Philadelphia, Pa.

THE

AUGSBURG SUNDAY-SCHOOL TEACHER.

VOL. V. PHILADELPHIA, OCTOBER, 1879. NO. 10.

PROF. H. LOUIS BAUGHER, EDITOR.

BIBLE SCENES IN INDIA.—III.

BY REV. A. D. ROWE, A. M.

POSSESSED WITH DEVILS.

Throughout the East the notion seems to be common, that people become possessed with devils, and that by certain processes these devils may be cast out. It is very difficult to explain all the circumstances connected with such an event as we see it here, and the fact that these cases are so much like the ones mentioned in the Bible, makes the subject all the more interesting.

The "casting out of a devil" is a performance which occurs now and then in an Indian village, but not very frequently. When it does occur, it is an event of so much importance that it absorbs the attention of the whole neighborhood; and the spectators, whether old or young, eagerly relate the affair in all its details, years afterward. Persons who are said to be possessed with devils, scream violently, run to and fro, utter oracular sayings, and are frequently subject to convulsions and contortions of the body.

This may go on for several days in succession, the patient meanwhile refusing to eat, drink, or sleep. Steps are now taken to drive out the evil spirit. A "doctor" is called in, who, as is usual with his class, first applies mild, *immaterial* remedies, in the shape of incantations, or what is known in America as "powwowing." Should he not succeed in dislodging the demon by this process, he then gives the patient a drink which contains, among other things, cow-manure.

If the evil spirit still remains, the "possessed" person is then thoroughly whipped—beaten with a rattan, a bamboo stick, an old shoe, or whatever may chance to be at hand. Meanwhile, if the spirit seems inexorable, a meal of boiled rice, brown sugar, etc. is prepared by which to allure him away.

As soon as he shows any signs of yielding his hold upon the person, the prepared meal is quickly carried in a large pot to some neighboring hill, a grove, or some other secluded place. The spirit is supposed to follow and there feast upon the meal. As demons, however, eat only *in spirit*, the meal is afterwards appropriated by the exorcist. As long as the demon remains in the person, the beating is not felt, however severe it may be, nor does the patient profess to know anything of what has taken place. Sometimes the ceremony of casting out devils is attended with hideous noises on all sorts of musical instruments.

THRESHING.

"*Thou shalt not muzzle the mouth of the ox that treadeth out the corn,*" and the figure used in the gospels—"*Whose fan is in his hand and he will thoroughly purge his floor and will gather the wheat into his garner,*" are both suggested by the mode of threshing grain common here. A dry, elevated, level plot of ground is selected as the "floor." Generally the *heads* of grain only are subject to threshing—these having been broken off the stock. These are then spread in a thick layer upon the floor,

and oxen are used to tread out the corn, *i. e.* the grain. I have often noticed the oxen on these occasions, but invariably found them muzzled by means of a little basket tied over the mouth.

The heads having been well threshed in this way, the process of separating the chaff from the grain begins. I have never seen any large fanning mills in India such as you see in America. While one person lifts up into the air, as high as he can reach, a basket or shovel full of grain and chaff, and then drops it so that it may fall to the ground, a second person, with a large fan in his hand, sets a current of air in motion in the direction of the grain. This air, in passing through the falling grain and chaff, carries away the latter, while the former falls to the ground. The operation has to be repeated several times before the *floor is thoroughly purged.* In case a strong wind blows, the fan may be dispensed with. At such times, the persons pouring the grain and chaff generally stand on a high stool, so as to admit of a longer falling distance.

VAIN REPETITIONS.

"*When ye pray, use not vain repetitions as the heathen do,*" and "*When ye fast, be not as the hypocrites, of a sad conntenance, for they disfigure their faces that they may appear unto men to fast.*"

In passing along the streets of a town you frequently see men with long strings of beads about their necks, and as you come near to them you hear them muttering the name of some god, as "Rama, Rama, Rama," or it may be a prayer of a few words. Meanwhile they are passing the beads quietly through their fingers. The Sanskrit name of these bead strings means literally "muttering chaplet," which seems much more appropriate than "rosary," the name given to them in European countries. By means of these beads the wearer can ascertain the number of times he has said the name of his god or any other prayer. The merit is supposed to be in proportion to the number. Some also make an effort to call upon their gods by as many different names as possible, and it is said that for Vishnu there are 1000, and for Seva 1008 names.

Some Mohammedans also wear "muttering chaplets." These are generally made of one hundred date stones. This subject is a very interesting one, but we have said enough to indicate the truth of the remark that the heathen think they shall be heard for their much speaking.

The *fakirs* and other devotees who go about the country covered more extensively with ashes and long, uncombed hair than with decent clothing, are said to be, or rather they *are supposed to be,* the holy men of India. I make the supposition thus vague, because I have never yet found any one who had any faith in their holiness. These are the characters who "disfigure their faces that they may appear unto men to fast."

Guntoor, India, 1879.

AARONIC PRIESTHOOD AND SYMBOLISM.

BY MISS ANNIE B. HANTCH.

Two elements, that of priesthood and of sacrifice, lie at the basis of all religious belief, whether it be true or false. No matter how crude and undefined the faith of a nation, the latent consciousness of sin in human nature makes sacrificial atonement the cornerstone of the system. Classic nations sought by libations and offerings to appease their gods. The Vikings of Scandinavia sacrificed human victims by hundreds to Thor; and the Aztecs of America, at the time of the Spanish conquest, offered once a year a youth of absolute physical perfection, upon the altar of an unknown god.

More than three thousand years ago, a chosen people halted in the wilder-

ness, to inaugurate a national priesthood, and erect a tabernacle to the God who had brought them up from the land of bondage. From Jehovah Moses received minute directions regarding the visible signs and types symbolizing God's plan of redemption.

It was to be an illustrated system of worship, adapted to the religious development of the age. The Hebrew character had been educated to symbolism. The prismatic bow that girdled the heavens was a pictorial covenant between them and God. Joseph's prophetic dream of the harvest field typified his own career of exalted prosperity, contrasted with that of his brothers. The tabernacle represented to the Jews God's visible dwelling-place on earth. Its furniture, costly and beautiful, its sacred and majestic services, and its consecrated priesthood, were only the organs of a body which received its unity and completion in the person of the Redeemer.

In the outer court stood the altar of burnt offering. The smoke of sacrifice, rolling up to heaven in dark columns, typified the exceeding blackness of sin, while the flames which consumed the victim were illustrative of the consuming wrath of Jehovah. The ashes of the victim symbolized Christ's complete sacrifice, while the command that he who offered up burnt-offerings must first have purified himself by a sin-offering, typified the sinlessness of him who would make the culmination of all sacrifice.

The brazen laver stood between the altar of burnt-offering and the door of the tabernacle. It signified that pardon and purity follow atonement and sacrifice; and as he who enters the earthly tabernacle must be externally pure, so he who seeks to enter heaven must be washed in the blood of the Lamb.

Within the tabernacle stood the table, containing the twelve loaves of shew-bread perpetually renewed, signifying that the twelve tribes should never faint nor falter for want of spiritual food.

Before the mercy-seat, and separated from it by the mysterious vail, stood the altar of incense. From its golden censer a tremulous column, night and morning, rolled up against the sky. The sweetness of burnt spices crept through the silken canopies of the tabernacle, and, mingling with the myrrhs of the desert, hung in a fragrant haze over the camp of Israel, while the prayers of a nation went up in a cloud of incense to heaven, the whole picture beautifully emblematic of Christ's bearing the prayers of the saints to the throne of heaven.

Within the vail, and wrapped in the awful majesty of darkness, was the mysterious union of justice and mercy, symbolized by the ark of the covenant and the brooding cherubim—the mercy of God resting upon an unbroken covenant. No wonder the armies of Israel reeled in defeat on the battlefield of Aphek, when the visible sign of God's covenant mercy passed into the unconsecrated hands of the heathen.

Into this abiding place of the Holy One entered Aaron, the first high priest. Sacredly commissioned from the throne of heaven, typically signalized to the people by the miraculous sprouting of his rod, Aaron took his place in the foremost caste of priesthood. Clad in the gorgeous vestments of his office, he bore on his ephod the golden breastplate, containing twelve brilliant precious stones, representing the twelve tribes of Israel, for whom he was interceding. Josephus calls the breastplate an oracle, and declares that when Israel was in battle, and the favor of God deserted him, the stones became lustreless, and when the power of God returned they shone with superb brilliancy.

But the Jewish ritual, beautiful and comforting as it was to the wayfaring people in the wilderness, solemn and imposing as it became when celebrated with the pomp and paraphernalia of the golden age of Solomon, subserved its purpose and passed away forever.

A day dawned when a sacrifice was offered up, which embodied all the blood and incense of the old dispensation—a sacrifice so stupendous in its awful self-abnegation, that its death-pangs cleft the solid rocks, and drowned in darkness the noontide splendor of the day.

From this hour of gloom came forth the light and the hope of the resurrection morning. The sword of justice was sheathed in a covenant of grace, the prayers of the saints became the incense of the church, and the seven lights of the golden candlestick blazed anew in the fervent glow of the seven primitive churches of the new dispensation.

The priest who now presents himself a living sacrifice at the altar of heaven, stands not clad in the splendid apparel of the priestly order of Aaron. He bears not on his person the symbolic signs admitting twelve favored tribes to the privileges of a gracious covenant, but on his breast the invisible sign of the redemption of a race. In him we recognize the Alpha and Omega of all sacrifice. In him we behold a Mediator who unites in his person the priestly order of Aaron with the royal presence and kingly bounty of Melchizedec, and in him we behold the altar whereon the tear of a penitent outcast becomes a pearl of exalted price.

OUR BOOK TABLE.

[N. B.—All books noticed here can be had of H. S. Boner, Superintendent, 42 N. Ninth street, Philadelphia, Pa.]

Philipp Jacob Spener. A Historical Life Picture. Translated from the German of Dr. A. Wildenhahn, by Rev. G. A. Wenzel, A. M. J. Fred. Smith, Philadelphia, publisher. Price, $1.50.

This historical romance is a reprint from the columns of the *Lutheran*, where it appeared some time ago as a serial. It is well worthy of this more permanent form. We have read the book with great interest and profit, and commend it especially to ministers and teachers. There are things in it which disqualify it for a place in a general Sunday-school library. Its otherwise good make-up is marred by very defective punctuation, and other errors which the proof-reader should not have passed by.

Six Months at Mrs. Prior's. By Emily Adams. D. Lothrop & Co., Boston, publishers. Price, $1.25.

Mrs. Prior was a clergyman's widow with an inheritance of five children and little else except a house to live in. The "six months" there tells in a plain, natural and interesting way, who the family got along without their natural protector, how well the godly mother managed, and how her older girls, helping her dutifully, learned that otherwise irksome and annoying daily duties may become both endurable and pleasant on the principle of doing everything heartily as to the Lord, and looking to him as a present help every day and hour. It is a book suitable for younger or older persons, and adapted to develop that much-needed foundation of good society—the *Christian household.* It is a very proper book for the Sunday-school library. It is a pity so good a book is marred by such poor English as the repeated expression "you *was.*"

A Popular Concert Exercise, Nos 1 and 2, by Mrs. E. H. Thompson. American Temperance Publishing House, J. S. Ogilvie, publisher, 29 Rose street, New York, have been sent to the "August (!) Teacher." That means us! They are sixteen-page tracts, consisting of Scripture quotations and singing, arranged dramatically in twelve and sixteen parts, respectively. We fail to see anything distinctively *temperance* in them.

Yensie Walton. By Mrs. S. R. Graham Clark. D. Lothrop & Co., Boston, publishers. Price $1.50.

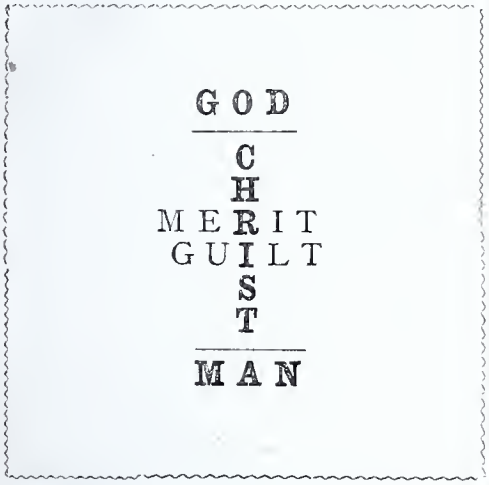
The good intention of this book is evident—perhaps too evident; for, in the effort at good effect, some of the characters are very much overwrought. It will do better for older readers, who are able to discriminate. As a Sunday-school book there is, also, too much of the inevitable love-story.

Lessons for October.

COMMENTS BY PROF. H. L. BAUGHER. BLACKBOARD ILLUSTRATIONS BY J. C. STOCK, CARLISLE.

OUR GREAT HIGH PRIEST.

Oct. 5. Heb. iv. 14-16; v. 1-6.



Explanation.—Christ having become our High Priest, is represented as standing between God and Man. The latter, feeling guilty in the sight of God, lays his *guilt* on Jesus, and receives pardon (now erase *GU* and *LT*) through the *merit* of *Christ*, who is *our Great High Priest*, through whom we have access to a throne of heavenly grace.

COMMENTS ON THE LESSON.

We have now come to a part of the New Testament which has occasioned much argument and disputation. Arranged in our Bibles last of "the fourteen epistles of St. Paul," it has become a question whether it is an epistle, and whether St. Paul was its writer. It has neither a form of address, nor the writer's name, both of which ordinarily belonged to letters then, as now, and which are found in all the other epistles of the New Testament. Hence some have regarded it as a treatise and not a letter. It has been attributed to various authors, yet appears in our Bibles as "The Epistle of Paul the Apostle to the Hebrews." Conybeare and Howson say, "The origin and history of the Epistle to the Hebrews was a subject of controversy even in the second century. There is no portion of the New Testament whose authorship is so disputed; nor any of which the inspiration is more indisputable. The early Church could not determine whether it was written by Barnabas, by Luke, by Clement, or by Paul. Since the Reformation still greater diversity of opinion has prevailed. Luther assigned it to Apollos, Calvin to a disciple of the Apostles. The Church of Rome now maintains by its infallibility the Pauline authorship of the Epistle, which, in the second, third, and fourth centuries, the same Church, with the same infallibility, denied. But, notwithstanding these doubts concerning the origin of this canonical book, its inspired authority is beyond all doubt. It is certain, from internal evidence, that it was written by a contemporary of the Apostles, and before the destruction of Jerusalem (vii. 25; xiii. 11-13, etc.); that its writer was the friend of Timotheus (xiii. 23); and that he was the teacher (xiii. 19) of one of the Apostolic churches. Moreover, the Epistle was received by the Oriental Church as canonical from the first. Every sound reasoner must agree with St. Jerome, that it matters nothing whether it were written by Luke, by Barnabas, or by Paul, since it is allowed to be the production of the Apostolic age, and has been read in the public service of the Church from the earliest times." That *Hebrews* were the persons with whom the argument of the book was made, is evident from the whole course of it; some think the particular persons addressed were the Jews of Jerusalem and Palestine, others, those of Rome, and still others, those of Alexandria. Here also it makes little difference which of these suppositions we adopt. The great thing for us to observe is that here we have as important, interesting, and cheering a body of doctrine and practice as we find anywhere, in the same compass, in the whole Bible. The object of "The Hebrews" is to show the superiority of the Gospel dispensation to that of the Law, and the fulfillment of the Old Testament, or

Covenant, by the New, which thus, therefore, supersedes the Old. The doctrinal part runs to x. 18, and thereafter comes the practical application thereof.

Previous to our lesson the writer has been showing the superiority of Jesus to angels, and to Moses, and, entering into a comparison of him with Aaron, our lesson shows us the encouragement we have from the character and office of our Great High Priest, Jesus, the Christ.

His Greatness and Sympathy.

Verse 14. SEEING THEN THAT WE HAVE. This is both a conclusion, in view of what was previously said, and a reason for the exhortation closely following. *Having, therefore,* A GREAT HIGH PRIEST. The Hebrew term for priest denotes, in its root-meaning, "one who stands up for another, and mediates in his cause." Such was the office of the priesthood in the Hebrew system, and, whilst there were many priests, the whole characteristics and functions of the priesthood centered in the *person of the high priest.* He was at the head of all religious affairs, and was the ordinary judge of all difficulties that belonged thereto, and even of the general justice and judgment of the Jewish nation,as being at the head of all the priests by whom this was administered. On the great Day of Atonement, once a year, the high priest entered into the most holy place with blood of sacrificial victims. The Ark of the Covenant, surmounted by the Mercy-seat, there represented God's throne, and there the high priest acted as *Mediator* between God and the people, sprinkling thereon the blood of atonement and making *reconciliation.* The high priest here spoken of is distinguished above all others, as being GREAT. All other priests find their fulfillment in him. The typical high priest, alone of men, passed through the veil that separated the holy from the most holy place. This one, the antitype, IS PASSED THROUGH (not "into") THE HEAVENS, the firmament (Gen. i. 8.), that intervene between earth and God's throne, and come even to his seat (Job xxiii. 3). The heavenly gates lifted up their heads, and the everlasting doors opened wide, to let him in! His name is JESUS, *Saviour,* so called by the angel that announced to his virgin mother his miraculous conception (Luke i. 31). There had been other priests and leaders with this name, or its equivalent *Joshua;* they were sons of men and of no higher origin, but this is THE SON OF GOD, the only-begotten Son, "born of the Virgin Mary," indeed, yet "conceived by the Holy Ghost," and bearing, therefore, the two natures, human and divine, in one person. Truly, a great High Priest! And well adapted to be Mediator, since he bore the nature of both who were to be reconciled! In view of this person and his office, the inspired writer exhorts, LET US HOLD FAST OUR PROFESSION, or *con*fession of faith in him and his work. "Our Christian confession, the sum and contents of our belief as Christians. There is no reference to any formal creed then existing; but from the first believing Christians had something to believe, and were ready to express it. The main thought respects what was confessed, but the act of confessing it is implied." (*Riddle's* "Notes.")

Verse 15. FOR let it not be supposed that this High Priest is too great to BE TOUCHED WITH THE FEELING OF, to *sympathize* with, OUR INFIRMITIES, our human weaknesses, of both body and soul. No, on the contrary, bearing our nature, HE WAS IN ALL POINTS, in all respects, TEMPTED LIKE AS WE ARE; his human experiences were just like ours, including the like trials, YET WITHOUT SIN; or, rather, *apart from sin:* he had no innate sinful nature, and did not commit any sin. Sin was no part of his experience. The high priest used to wear a frontlet on his forehead inscribed "Holiness unto the Lord;" yet this holiness was not found in him, since he had "also for himself to offer for sins" (v. 3); it was found in the sinless High Priest, Jesus.

Verse 16. LET US, THEREFORE, in view of having *such* a Mediator before the throne, COME BOLDLY UNTO THE THRONE OF—power? Yes; but not power alone; the throne of power, sprinkled with the blood of the Lamb

of God, has become a throne of GRACE, unmerited favor; and there WE MAY OBTAIN MERCY, instead of judgment, AND FIND GRACE TO HELP IN TIME OF NEED, grace *for timely aid;* what we need and when we need it! The sinful man can come with boldness to God's throne because he sees the sinless man there, his atoning Mediator.

His Appointment and Continuance.

Verses 1–3. EVERY HIGH PRIEST TAKEN FROM AMONG MEN, according to the Levitical law, IS ORDAINED, that is, simply, *appointed*, set, FOR MEN—in their behalf—IN THINGS PERTAINING TO GOD, divine things, THAT HE MAY OFFER, as mediator, what man has to bring to God, namely, BOTH GIFTS AND SACRIFICES FOR SINS. "Gifts" here refer chiefly to bloodless offerings, and "sacrifices" to bloody offerings, the former of which not being acceptable without the latter, or if the latter were neglected. This verse shows in general the office of the priesthood. WHO CAN HAVE COMPASSION—not be without feeling, indifferent or estranged, but be able to feel tenderly towards THE IGNORANT AND THEM THAT ARE OUT OF THE WAY, erring, lost. Sin is error, a missing of the mark; it ignores God; it comes partly from a perverted understanding. Sinners *know not* God. Now the high-priest, himself taken from among men, HIMSELF ALSO COMPASSED WITH INFIRMITY such as belongs to fallen human nature, is able to deal tenderly with his fellow men, who are also fellow sinners. He finds infirmity all about himself, and BY REASON HEREOF, because of this, HE OUGHT, must needs, AS FOR THE PEOPLE, SO ALSO FOR HIMSELF, taken from among the people, one of them, TO OFFER FOR SINS. Himself needs, and feels he needs, atonement. Jesus had no such need, being sinless. Compare iv. 15, and vii. 28.

Verse 4. This position is one of eminence and honor, and not of human appointment. NO MAN (no one) TAKETH THIS HONOR UNTO HIMSELF. The last is the emphatic word here. BUT HE THAT IS CALLED OF GOD. The office and its incumbent are of divine appointment. This shows God's willingness and desire for mediation, by which man may be restored to him. Salvation is of God. Originally the sinner, as Cain and Abel, offered his own sacrifices; then the father or head of the household became the mediator; then, in the further unfolding of God's plan of salvation, under the Mosaic economy, the office of high priest was technically originated, and AARON was its first occupant, having received a clear divine call thereto. See Levit. viii. That, under the Romans, men were put in and out of the high priest's office by political caprice, was a gross perversion and desecration of the office.

Verse 5. SO ALSO it was with CHRIST, the Messiah. HE GLORIFIED NOT HIMSELF TO BE MADE A HIGH PRIEST. Compare John iv. 34; v. 19, 30; viii. 28, 54; ix. 4; xii. 49, 50. BUT HE THAT SAID UNTO HIM, THOU ART MY SON, TODAY HAVE I BEGOTTEN THEE. That is, his Father. The Father *sent* the Son; the Son *came* voluntarily, to do the Father's will. When he said this to him is not declared. Theologians speak of the *eternal* generation and the *eternal* Sonship. "He did not constitute *himself* the Son of God, in virtue ultimately of which sonship he became high priest. And therefore, in proving this, the sacred writer adduces first the declaration of the Father, which sets forth this his generation as Son of God, on which all his process of glorification depended, and then, when he was completed by sufferings (verses 7–10), the direct declaration of his high priesthood, also by the Father." (*Alford.*) See this declaration, "Thou art my Son, etc., referred to in Psalm ii. 7; Acts xiii. 33; Heb. i. 5; v. 5.

Verse 6. IN ANOTHER PLACE. Ps. cx. 4. This Psalm was always regarded as referring to the Messiah. Compare Matt. xxii. 41–46. THOU ART A PRIEST. He was thus made, constituted, a priest, and did not assume the position (verse 5). FOREVER. The ordinary Aaronic priests died like other men. Christ's priesthood is an eternal one. He is the only real Mediator between God and man. None come to God except by him. So long as there is need of a Mediator, Christ is that Mediator. AFTER THE ORDER OF MELCHISEDEC.

Like him; of his kind. And of what kind was he? See Gen. xiv. 18–20; Ps. cx. 4; Heb. v. 6, 10; vi. 20, and vii., being the only places in the Bible where Melchisedec is mentioned. Chapter vii. is a development of the meaning of Christ's being so-called. Looking at Melchisedec's name, he was King of *righteousness*; regarding his position as ruler, he was King of Salem, that is, King of *peace*; regarding his origin and end, we have no account thereof, "having neither beginning of days nor end of life," not reckoned in the common genealogies; regarding his priority and superiority to the Aaronic priesthood, even Abraham, the father of Levi and Aaron, gave him tithes and received his blessing. He was greater, then, than Aaron. So Christ is a priest after the Melchisedec type, not one like Aaron. Ours is a "*great* high priest" sympathizing with our infirmities; indeed, one of us, on the one hand, yet, on the other hand, not subject to sin, change, or death. And, as such, he was divinely *appointed* for our salvation. Hence our encouragement to "hold fast our profession," and boldly draw near the throne of grace for timely aid.

Reflections.

1. We *need* a Mediator who is "great," because our sins are great!

2. We have this our need supplied in Jesus, who is the Son of God!

3. Hence our profession, or confession, of him will never cause us shame, or be insufficient!

4. Our High Priest has "passed through the heavens;" the way, then, is open into the holiest of all. Man comes near to God; for Jesus is the Son of Man, too!

5. Having our nature, and having passed through human trials, experienced man's lot, he can and does *sympathize* with man.

6. Not by having *fallen*, but only by having been *tempted*, *tried*, can he have a fellow feeling for sinners.

7. Jesus is the only priest that was "without sin." In our church the minister, one of the universal priesthood of believers, stands below, at the altar, until the preaching, signifying thereby that in such ministrations he is entirely on a level with the people, alike sinful, needing prayers and timely aid from the throne of grace. When he declares to them God's word, he goes above, as their teacher and superior in position.

8. It was God who provided a Mediator. God is love.

THE TYPES EXPLAINED.

October 12. Hebrews ix. 1-12.

C andlestick
H oly sanctuary
R od of Aaron, etc
I ncense altar
S hew-bread
T abernacle

All these and other types of the first covenant foreshadowed the coming *Lamb of God*, who by the sacrifice of himself hath perfected forever them that are sanctified.

COMMENTS ON THE LESSON.

Let the purpose of the book or letter from which our lesson is taken be constantly kept in mind. The Jews seem to have thought that the appointments of the Mosaic law, being divinely ordered, were to be perpetual. The writer of "Hebrews" sets forth that they were but temporary and typical, and were fulfilled in the dispensation of Christ. Particular explanation of these types we find very seldom in the Bible. Our lesson is of that nature, yet even in it many things are referred to without being explained particularly, the whole being, in a manner, summed up in the exercises of the great Day of Atonement, the signification of which is here set forth. A "type" is an image, stamp, or mark, by which something is represented. The printers use types in setting up and publishing what you are now reading; when these were impressed on the paper they formed letters or marks which, taken together, make words, which signify or mean something, but are not themselves that something. So in the Bible we find characters, actions and institutions used by God to represent or set forth things to come, but which were not the things themselves. Especially do we find

these in the Old Testament, under the Mosaic economy; and their fulfillment we find in the New Testament, under the Gospel dispensation. So Christ said, "I am not come to destroy, but to fulfill" (Matt. v. 17). The reality, to which a type pointed, is called the antitype; and their relation is sometimes set forth as the shadow and the substance.

Verse 1. The previous chapter was contrasting the two covenants, or dispensations. THE FIRST COVENANT was the Old Testament dispensation, the Jewish economy. The new covenant or agreement is the Christian dispensation, foreshadowed in the Old Testament and realized in the New. The writer now refers to the ORDINANCES OF DIVINE SERVICE, that is, proper and established forms and arrangements for worship. AND A WORLDLY SANCTUARY, or rather the sanctuary, or holy place, which was worldly, terrestrial, made by hands, not heavenly (see verses 11 and 24, and xii. 22). "Sanctuary" here includes the whole area of the tabernacle, and, afterwards, of the temple. Why did it have this? It represented *God's dwelling among men*, and typified Christ and his church.

Verse 2. FOR THERE WAS A TABERNACLE—tent, dwelling place—MADE according to divine instructions given on Mount Sinai. (Ex. xxv. 8, 9; xxvi., etc.) This tabernacle was divided into TWO, THE FIRST, WHICH IS CALLED THE SANCTUARY, or rather the holy place, represented man in his approach to God. In this was THE CANDLESTICK, or lamp-stand, with its seven branches and lamps, all of gold and beautifully wrought, setting forth that, as "God is light," and as light is everywhere in Scripture emblematic of all moral perfection, men should let their light shine as that of a candle from its candlestick, shedding its rays all around; as Christ said to believers, "Ye are the light of the world." We had a similar figure in Zech. iv, and will have it again in Rev. i. AND THE TABLE, described in Ex. xxv. 23–29, the place of which was on the north side, opposite the candlestick, intended for THE SHEWBREAD, or rather *the setting forth of the loaves*, which probably indicated consecration to God, the light and life of the people being thus *before* God.

Verse 3. The first vail formed the front of the holy place. AFTER THE SECOND VAIL came that part of the tabernacle which is CALLED THE HOLIEST OF ALL, or rather *the holy of holies*. This represented God's abode: and the whole was a place of *meeting* between man and God.

Verse 4. WHICH HAD right before it, but not within it, THE GOLDEN CENSER, called elsewhere an *altar*, and described in Ex. xxx. 1–6, from which daily incense, representing the prayers of God's people, went up, and penetrated through the vail to the place of the mercy-seat. This altar was touched with blood on the Day of Atonement. Some think this refers to the censer (Levit. xvi. 12) which the high priest always took with him within the vail. THE ARK OF THE COVENANT, described in Ex. xxv. 10–16; xxxvii. 1–5, was the most prominent thing in the inner sanctuary. THE GOLDEN POT THAT HAD MANNA (see Ex. xvi. 32-34), AND AARON'S ROD THAT BUDDED (see Num. xvii. 1–10) were in the most holy place, and some think the WHEREIN refers to the ark. A comparison of the references seems rather to show that these were laid up *before* the ark, or perhaps somehow *in the side* of it. We are sure the ark contained THE TABLES OF THE COVENANT, the *basis* of God's agreement with men, the Ten Commandments, called also "the testimony."

Verse 5. OVER it were CHERUBIM OF GLORY; between them, as they were SHADOWING, or bending over, THE MERCY SEAT, the glory of God was wont to appear. See Ex. xxv. 18–22. CONCERNING WHICH various things WE CANNOT NOW SPEAK PARTICULARLY, in detail, explaining their several meanings. That was not his present object; and we do not take it to be the object of this lesson for our scholars. Therefore we pass on to what follows as the main thing.

Verse 6. NOW WHEN THESE THINGS WERE THUS ORDAINED—a long and rather obscure way of saying *such being the appointments*, or arrangements; so it is in the original. THE PRIESTS, whose

service was from time to time determined by lot, WENT ALWAYS, or, *go continually*, from day to day, INTO THE FIRST TABERNACLE, ACCOMPLISHING THE SERVICE. The daily ordinary sanctuary service consisted of the morning and evening sacrifice with needful attention to the "candlestick," between which occasions whatever individual sacrifices were presented were offered. There were other additional services on the Sabbath, and on that day also the shewbread was always renewed.

Verse 7. BUT INTO THE SECOND apartment of the tabernacle, the Most Holy Place, THE HIGH PRIEST alone was allowed to go, and that only ONCE EVERY YEAR, on the Day of Atonement, the tenth day of the seventh month (October). The "once" is to be interpreted as the one occasion or day, no matter how often on that day the high priest passed within the vail. See Levit. xvi. 12–16. This reference will also explain the statement NOT WITHOUT BLOOD. The high priest first offered sacrifice FOR HIMSELF, that he might presently appear with blood FOR THE ERRORS OF THE PEOPLE. For, "without shedding of blood there is no remission" of sins (verse 22; compare Levit. xvii. 11).

Verse 8. The ceremonies of the Mosaic dispensation were not empty forms; none of God's ordinances are empty; they were full of significance, object lessons for God's spiritual children. THE HOLY GHOST, afterwards to be given in abundant outpouring, was then also teaching in the church, and SIGNIFYING, by the arrangements and services just described, THIS, viz., THAT THE WAY INTO THE HOLIEST OF ALL—into heaven, God's abode—WAS NOT YET MADE MANIFEST, not yet manifested, though provided in the councils of eternity, WHILE THE FIRST TABERNACLE WAS YET STANDING, or rather, *had standing*, found place, lasted. "The first tabernacle" seems here to represent the whole Mosaic economy.

Verses 9 and 10. WHICH WAS A FIGURE—*parable* is the word, an instructive representation of something else, higher and better—FOR THE TIME THEN PRESENT, the time being, as we say; IN WHICH time WERE OFFERED BOTH GIFTS AND SACRIFICES (copmare V. 1, last lesson), THAT COULD NOT MAKE HIM THAT DID THE SERVICE, the worshiper, PERFECT, AS PERTAINING TO THE CONSCIENCE, could not in themselves cleanse his conscience, since they were every way inferior to the offerer, unworthy, consisting ONLY IN MEATS AND DRINKS AND DIVERS (various) WASHINGS—the word is *baptisms*—AND CARNAL ORDINANCES, external in their nature, and not spiritual; IMPOSED, laid upon them, UNTIL THE TIME OF REFORMATION, of righting things in reality, until the better time they foreshadowed.

Verses 11 and 12. BUT CHRIST BEING COME A HIGH PRIEST, of a different order from that of Aaron, as we saw in the last lesson, "a *great* high priest," OF THINGS TO COME, not *seen* as yet, but enjoyed in *hope* by *faith;* BY (through) A (the) GREATER AND MORE PERFECT TABERNACLE, of which the former was the type, NOT MADE WITH HANDS, as that was, THAT IS TO SAY, NOT OF THIS BUILDING, not of this *creation*, belonging not to the creation whose history is given in Genesis, not cosmic, of this world, as in verse 1, supernatural. Now, what was this tabernacle? We agree unhesitatingly with the interpretation of the earlier commentators, who say it was *Christ's body*—although many other interpretations have been given. Carefully read chapter x. 5, 20, and compare John ii. 19–21, where he directly calls his body "this temple" and so impressed the Jews with his statement that they tauntingly recalled it as he hung on the cross (Matt. xxvi. 61, xxvii. 40); read also Matt. xii. 6, where Jesus says of himself, "A greater than the temple is here" (in which place "greater" is in the *neuter* gender). We have said, verse 1, that the "worldly sanctuary" represented God's dwelling among men, and typified Christ and His Church, the Church being Christ's mystical body (Eph. i. 22, 23; Col. i. 24). In Christ dwelt all the fulness of the Godhead bodily; in his one person God and man met in harmony. Christ ascended to heaven as man, by first descending and taking up human nature (John iii. 13); and he became "The Way" (John xiv. 6) to God, by which alone

sinners may approach God, just as only through the first tabernacle could the Most Holy place be reached, in the days of types and shadows. Now Christ's body was not of this creation, these visible heavens and earth, but was "conceived by the Holy Ghost" and "born of the Virgin Mary," and "without sin." He needed no offering first for himself, as every high priest taken from among men did; yet there must be atonement for sinful men; and THE BLOOD OF GOATS AND CALVES, inferior creatures, had no merit, was only typical. Not with such offerings therefore, BUT BY HIS OWN BLOOD, as of a lamb without blemish and without spot, the Lamb of God, HE ENTERED IN ONCE for all, the sacrifice needing never to be repeated, since it was the precious blood that cleanseth from all sin, and of eternal efficacy, INTO THE HOLY PLACE, that is, heaven itself (verse 24), as *our* atoning high priest, HAVING OBTAINED ETERNAL REDEMPTION, paid such a price as to forever free the believer from the guilt and punishment of his sins. All the blood ever shed, under the old economy, for sin, pointed to this blood of the Son of God, this infinitely precious and saving blood, which once offered perfects forever them that are sanctified by faith in Him.

Reflections.

1. There is much to be learned from a study of the Old Testament economy It was a pedagogue to lead to Christ, the Great Teacher, the Great High Priest and Saviour.

2. There is value in object lessons; but they should be *significant* ones.

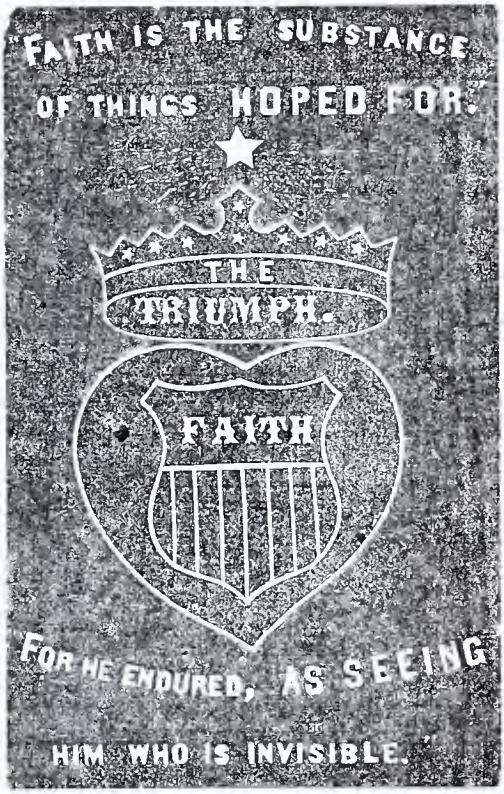
3. Wonderful and instructive was the rending of the vail of the temple from top to bottom (Matt. xxvii. 51), at the hour of the evening sacrifice, at the moment of Christ's death on the day of the crucifixion. It signified the end of those object lessons of the worldly sanctuary, and that heaven was opened to all believers.

4. There is no way to God but by Christ.

WHEN you have faults, do not be afraid to abandon them.

THE TRIUMPHS OF FAITH.

October 19. [Hebrews xi. 1-10.



TRIUMPHS of
F aithful Abraham,
A bel, Enoch, Noah,
I saac, Jacob, Moses,
T he Hebrew children,
H annah, Hur, and Christians.

COMMENTS ON THE LESSON.

Having shown the purpose of the Old Testament dispensation to have been a preparation for the New, and the tabernacle and temple with their services to have been typical of Christ and the Christian dispensation, having held up before them Christ as man's great high priest, mediating between him and God with his own precious blood, animated with a lively apprehension of the real, the true, the writer to the Hebrews had said in the previous chapter (x. 22), "Let us draw near with a true heart in full assurance of faith;" and a little further on he quotes from Habakkuk (ii. 4), what Paul had already quoted to the Romans

(Rom. i. 17) and to the Galatians (Gal. iii. 11), "The just shall live by faith," and expressed a conviction that they, with him, were "not of them who draw back unto perdition, but of them that believe" (of *faith*, for that is exactly the word used), "to the saving of the soul." Thereupon, in the chapter of our lesson, he enters upon a grand description of faith, illustrated by the lives of heroes of the Old Testament, from which faith appears to be no new requirement or characteristic, but one lying at the foundation of all God's gracious dealings with men, in all cases a prerequisite of acceptance with him.

Verse 1. Now. This word, as so often, is merely connective, and to have no prominence whatever given to it in the reading of the passage. Here follows a description, rather than a definition, of faith. Faith is trust, belief; and in common affairs is at the basis of society and trade. Hence the dreadful effects of lying. If men cannot have faith in one another as neighbors, citizens, and business men, society is overturned, and business must come to an end. How often, of late, have we heard the statement that the "hard times" through which we have passed, were owing to the *want of confidence!* And *confidence restored* is beginning to tell in an improved condition of the times; where this confidence is still wanting, the times still are "bad." It is common to hear men express themselves as having "faith" in this or that man, or in this or that enterprise; or, on the contrary, "no faith" in them. Thus we easily illustrate faith between man and his fellow. In religion, faith is trust, belief in God and in his word, taking God at his word. Of this FAITH the writer says it is THE SUBSTANCE OF THINGS HOPED FOR. Now "substance" here, evidently, must not be taken in its common meaning of real existence; for faith is a subjective thing, and not an external substance at all. The word rendered "substance" occurs five times in the Bible, and three times (2 Cor. ix. 4, xi. 17, Heb. iii. 14) is rendered *confidence*. Such is the meaning here. Faith is *at the foundation* of our hopes—is their *prop* and *support*. These hopes refer, of course, to THINGS NOT SEEN ("for, what a man seeth, why doth he yet hope for"—Rom. viii. 24), eternal things (2 Cor. iv. 18). Of such things faith is, further, called THE EVIDENCE, the *proof*. Such things, in the nature of the case, cannot be proved by the senses, nor are they matters of knowledge in ordinary ways. They are taken *on credit, believed* on God's testimony. "Eye hath not seen, nor ear heard, neither have entered into the heart of man," by his own reasonings and cogitations, "the things which God hath prepared for them that love him," things *hoped for, not seen;* "but God hath revealed them to us by his Spirit" (1 Cor. ii. 9, 10), in his word, and we apprehend them by faith.

Verse 2. FOR BY IT—by this faith, or in this sphere of faith—THE ELDERS, called elsewhere "the fathers," God's people of old, OBTAINED A GOOD REPORT (this is the rendering of a single word in the original), were witnessed, testified to. These ancient worthies became heroes through their faith; so that faith is nothing new, but a foundation stone of God's building men up into a holy temple in the Lord. Hereupon follows a grand list of some of these worthies, concerning which, Guthrie says, "We have here, in faint but fiery outline, a gallery of spiritual portraits, rapidly sketched, but how lifelike! A touch, a passing dash from the pencil of inspiration, and there the venerable ancient stands full length before you, nay, seems to move on the heaving canvas, conjured up from the depths of the primeval time."

Verse 3. First, however, the writer refers to our apprehension of the origin of things as we see them in the world. THROUGH (*by*) FAITH WE UNDERSTAND—our intellect is impressed with the fact—THAT THE WORLDS, the heavens and the earth, as in i. 2 and Gen. ii. 1, WERE FRAMED, made, fashioned, and fitted to compose the universe, BY THE WORD OF GOD, the Almighty's *fiat*, as we so often read, in Gen. i, "And God said, Let there be," etc., and whatever he commanded came into being and assumed its proper relations. SO THAT we know that THINGS WHICH

ARE SEEN, things visible, WERE NOT MADE, did not come into being from THINGS WHICH DO APPEAR, things apparent; that is, we apprehend that there was a *creation* of the worlds, not an *evolution* out of previously existent matter. Of course "in the beginning" there was no man to witness the origin of things as they appear, and we must accept this idea by *faith;* God's word tells us that, "In the beginning, God created the heavens and the earth" (Gen. i. 1), that he "created all things" (Eph. iii. 9), "made the worlds" (Heb. i. 2), and similar statements are scattered all through the Bible. We accept this divine testimony, and this is an instance of faith. Aside from this testimony and faith in it, men in both heathen and Christian lands, in earlier and later days, have speculated and formed theories about the origin of things, but are no nearer a solution than ever. The natural mind is near-sighted, but faith can see "afar off" (Heb. xi. 13; 2 Pet. i. 9), both to the beginning and to the end of things as now constituted.

Verse 4. The first of "the elders" cited by the writer is ABEL, who OFFERED UNTO GOD A MORE EXCELLENT SACRIFICE THAN CAIN; *more sacrifice*, is the exact literal rendering. When we recur to the history referred to, in Gen. iv., we find that Cain "brought of the fruit of the ground an offering unto the Lord," whereas Abel brought "of the firstlings of his flock, and of the fat thereof." The latter was an offering of *blood*, and involved in it a confession of sin and a sense of need of atonement; the former was no more than a thank-offering, without any such confession or sense of need. We cannot doubt that God had revealed to man, after the fall, the proper way of worshiping, and that already the typical shedding of blood for the remission of sins had been appointed as a part of acceptable worship. Cain seems not to have felt that sin was lying at his door, and to have disregarded God's appointment. Abel's was *more of a sacrifice* than Cain's, and was offered BY FAITH, trustful obedience to the divine appointment. BY WHICH faith he OBTAINED WITNESS (same word as used in verse 2, see above), gained a testimony THAT HE WAS RIGHTEOUS, a justified man, GOD TESTIFYING OF (*upon*, it should be) HIS GIFTS. How God manifested his acceptance we are not told in the account, but it was evidently in some visible way, probably by fire falling from heaven and consuming the sacrifice, as afterwards on several occasions, Gen. xv. 17; Levit. ix. 24; Judges vi. 21; 1 Kings xviii. 38; 2 Chron. vii. 1. Our Lord refers to Abel as "the righteous" (Matt. xxiii. 35; compare 1 John iii. 12). AND BY IT—that is, by his faith thus set forth, HE BEIEG DNAD, although he is dead, YET SPEAKETH: his obedient faith is still a testimony to mankind.

Verses 5 and 6. ENOCH was the next hero. He was the son of Jared and father of Methuselah. Though he lived as many years as there are days in a year, his history is given in four short verses (Gen. v. 21–24); and this is substantially summed up here in one verse. He was TRANSLATED, transferred to the other world in an extraordinary manner, as was Elijah (2 Kings ii. 11), THAT HE SHOULD NOT SEE DEATH, the ordinary lot of sinful men. How he was transferred to the other world we are not told; simply the fact that he WAS NOT FOUND, was missing from among men; "God took him;" not, however, before his character had been approved; for HE HAD THIS TESTIMONY THAT HE PLEASED GOD; in Gen. v. it is said, "he walked with God." Now this character and this distinction he gained by his FAITH; and the writer argues that WITHOUT, or *apart from*, FAITH IT IS IMPOSSIBLE TO PLEASE God or be acceptable to him. It is even said that "whatsoever is not of faith is sin" (Rom. xiv. 23). Where, therefore, there is not faith, there can be no right character, no matter how many natural graces and charities may adorn the life. This overthrows all so-called goodness which is out of Christ. FOR HE THAT COMETH TO GOD MUST BELIEVE two things: first, THAT HE IS, must believe in his *being*, and, secondly, that HE IS (*becomes* is the word) A REWARDER OF THEM THAT DILIGENTLY SEEK HIM, that seek him out,—must believe in his *moral government* over man-

kind, and this is administered by Jesus Christ, the Mediatorial High Priest and King.

Verse 7. The next hero is NOAH, son of Lamech and grandson of Methuselah, and the first man to whom, in the Scriptures, the term "just" is applied (Gen. vi. 9). He was WARNED OF GOD, received a divine communication, about THINGS NOT SEEN AS YET; things, indeed, of which there was no sign in nature, and which, in fact, were more than a century off. Their coming, therefore, must be accepted on credit. Now Noah believed God and PREPARED AN ARK, observing all the details of its construction as given him by God, and disregarding the scoffs and ridicule heaped on him by the unbelieving world to whom he preached in vain. He was MOVED WITH FEAR, took proper precautions, in accordance with the divine warning, and it was TO THE SAVING OF HIS HOUSE, the preservation of his family, eight persons in all. His whole conduct in the matter was an exhibition of FAITH; BY WHICH faith HE CONDEMNED THE WORLD; that is, his believing obedience was a testimony over against the rest of the world that disregarded God's word through him, and perished in the flood. Thereby too he BECAME HEIR OF—it descended, from Abel and Enoch, down through him, to the world after the flood—THE RIGHTEOUSNESS WHICH IS BY (or *according to*) FAITH, the same that Paul so glowingly refers to in Phil. iii. 9, the only righteousness possible to fallen man.

Verses 8-10. Next comes "the father of the faithful," ABRAHAM himself, son of Terah and father of Isaac. How was his faith shown? Why, he WAS CALLED into special relations with God, who bade him leave his country, kindred, and father's house, and go wherever God would lead him. And he OBEYED, TO GO OUT from the seen and known to the unseen and unknown, NOT KNOWING WHITHER HE WENT, but holding on to God's leading hand and trusting in him. Leaving Ur of the Chaldees, his native country, he came at length into Canaan, and there was told (Gen. xiii. 14-17) that the length and breadth of that land should be given to him and his seed. Yet, withal, HE SOJOURNED IN this LAND OF PROMISE, AS A STRANGE COUNTRY, as if it belonged to another; DWELLING IN TABERNACLES, tents, which, being soon struck and moved away, marked him as a *sojourner* rather than heir of the land. WITH ISAAC AND JACOB, his descendants, fellow-patriarchs and THE HEIRS WITH HIM OF THE SAME PROMISE, who yet *waited* as he did for the fulfillment of that promise, which fulfillment did not come in their day. Indeed, he was distinctly told (Gen. xv. 5-16) that his posterity for four hundred years should be in servitude in another country, and would not return till the fourth generation. Still he *believed* God's Word and trusted his leading, submissively abiding God's time in his dealings with his house. And he saw in his call and God's promise more than the land of Canaan and temporal blessing. God had said to him, "And in thee shall all families of the earth be blessed," and in the line of the promised seed Abraham saw that "seed of the woman" (Gen. iii. 15) which was to bruise the old serpent's head and redeem the race. "Your father Abraham," said Christ to the Jews (John viii. 56), "rejoiced to see my day, and he saw it, and was glad." And, in his higher, spiritual sense of God's purposes with him, HE LOOKED FOR A CITY WHICH HATH FOUNDATIONS, or rather, *expected the city with foundations*, that is, the New Jerusalem, described in Rev. xxi., WHOSE BUILDER, architect, AND MAKER *is* GOD. He looked through the earthly Canaan to the heavenly, and, understanding the typical character of his call and the divine promise, confessed, with his fellow-believers in God and the unseen, that they were only pilgrims and strangers on the earth (verse 13). All this was BY FAITH; hence, in all the instances cited, came the *confidence* of their *hopes*, and the *assurance*, equal to any *proof*, of the unseen and heavenly.

Reflections.

1. Justification by faith is no new doctrine. It comes down from the time of our first parents.

2. Faith is the Christian's telescope, that brings things unseen by the

natural powers near, and makes them known.

3. Man is not all body, with its five senses; nor all intellect, with its understanding; he has *heart* too; and "with the heart man believeth unto righteousness."

4. If we believe men, how much rather believe God!

5. In things unseen and eternal, what other testimony *can* there be than God's?

6. Science deals only with things seen; religion takes in things unseen as well.

7. Those who will only believe what they see or know of themselves, must certainly have a very diminutive creed!

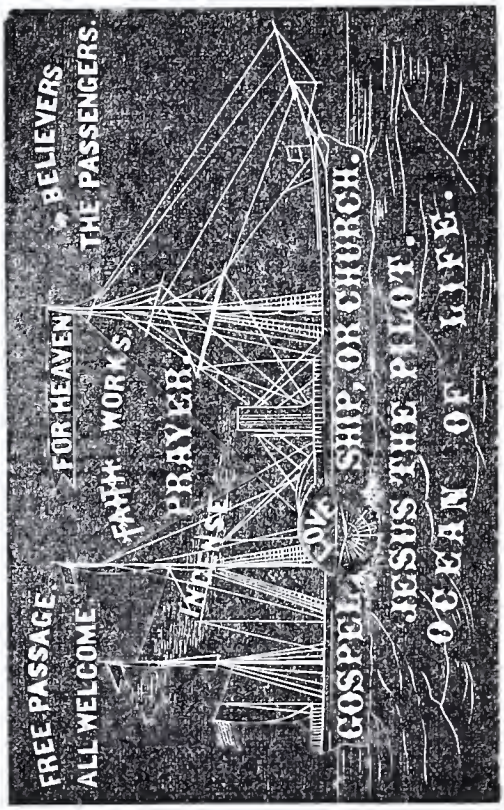
8. In view of verse 8 how useless the unbeliever's attempts! And how vain his conceits!

To Sunday-school Workers.—You believe in the good will of God to sinners; in the efficiency of the blood of Jesus; in the Holy Ghost as able to quicken and renew. You believe in the fitness of God's word as the instrument. Go to your work in this faith. Trust nothing to your tact, diligence and efficiency as a teacher. "Trust in the Lord and do good." Carry your work regularly to God in prayer. Set the way of life before your pupils as one gives a traveler a map of an unknown region. They may loiter, procrastinate, wander, forget. How much some of you have done thus! But when God's Spirit wakens them, they will have, not indeed a map in the hand, but on the memory, to show the way in which—even though it be the eleventh hour, and the sun well-nigh gone down—they may hasten to the city of refuge. And in how many cases, without this long delay, will you have the joy of seeing them follow Christ!

Work, then, with your might. The time is short. The cause is indescribably grand. The Master is with us. "The field is the world," and this fair America—what a noble portion of it is for our tilling! These hearts around you are to be won for the Lord, for holiness, for heaven. They will be, if attracted to the cross by you, your joy, your associates, your glory, when all earthly glories shall have faded away forever.

FAITH AND WORKS (REFORMATION SUNDAY).

October 26. James ii. 14-26.



Reformation Day.

BEFORE	AFTER
Age of	Age of
S ensuality	**R** eligious Liberty
U surpation	**E** nlightenment
P ersecution	**F** reedom
E rror	**O** pen BIBLES
R omanism	**R** evelation
S infulness	**M** ediatorial Triumph
T yranny	**A** dvancement
I ndulgences	**T** rue Worship
T axation	**I** ntelligence
I gnorance	**O** pportunities
O ppression	**N** ewness of Life
N o Freedom	

COMMENTS ON THE LESSON.

James, a name so common now, was not uncommon in earlier days. In the New Testament we distinguish at least three persons who bore it—James the son of Zebedee, called also, James the Elder, one of the apostles, an account of whose martyrdom by Herod is briefly given in Acts xii. 2; James, the son of Alphaeus, called also, James the Less or younger, also one of

the apostles (Matt. x. 3); and James, the Lord's brother (Matt. xiii. 55.; Mark vi. 3), called also the Just, president of the church at Jerusalem, intimately associated with the apostles, and quite a rigid Jew. The last-named was the writer of this letter, which is directed "To the twelve tribes which are scattered abroad" (i. 1), addressed to such of them as had become professed Christians (see ii. 1), and setting forth, plainly and practically, true, consistent Christian character. The date of its writing has been variously put from A. D. 45, being before the first General Council at Jerusalem (Acts xv.), to A. D. 62, shortly before the writer's death. We prefer the latter date. Angus says: "The whole strain of the epistle indicates a state of degeneracy both degrading and extensive, such as could hardly have existed at the commencement of the Gospel." It belongs to the "catholic," that is "general," epistles, as being addressed to no individual persons or church. Every careful reader of the Bible will observe what seems to be a contradiction between Paul and James, on the subject involved in our lesson. This so impressed Luther that, in his conflict with Rome upon the great doctrine of justification by faith, in the time of the Reformation, he was disposed, at first, to deny this epistle a place in the Bible. He learned better afterwards, however. If it be considered that Paul and James warned the church against directly opposite errors, their seeming contradiction will be found to be only seeming, not real, and that they are quite at one. Angus says: "It is a striking proof of the adaptedness of the Gospel to our condition, and of our tendency to abuse it, that when the Gospel was first *introduced*, men were unwilling to be justified by grace alone, hence the epistles to the Romans and Galatians. Now that the Gospel has been *established*, men pervert it by overlooking the importance of works as an evidence and necessary result of saving faith. The Gospel, however, has an appropriate message for both."

Verse 14. WHAT DOTH IT PROFIT? What is the use, the advantage? Of what value is it? MY BRETHREN. He addresses Jews, like himself, professing Christianity. IF A MAN SAY HE HATH FAITH, AND HAVE NOT WORKS. Extremes meet, proverbially. Now we can well see how Jews who had set much store upon their works as meritorious, legalists, having heard and accepted the doctrine of justification "by faith without the deeds of the law" (Rom. iii. 28), might so undervalue works as to neglect or despise them; and just as before they rested much in being the "children of Abraham," so they might now rest in a misunderstood "faith," regardless of the character of their daily lives. The idea of a faith without works afterwards developed into the heresy of Antinomianism, which existed in the fourth century, and was more fully developed in the sixteenth, seventeenth and eighteenth centuries, and is not yet suppressed. Its main idea is *faith without works*, regardless of works, apart from works. Now James significantly asks, with a negative in the very form of the question, CAN FAITH, such as this, SAVE HIM who professes it? Is there anything in it? Is that what the Gospel teaches? Is that saving faith? Is that the faith preached by Christ and his apostles, including Paul?

Verses 15 and 16. James illustrates his meaning in a way easily understood. Suppose, says he, A BROTHER OR SISTER, one of the family of faith, BE NAKED, AND DESTITUTE OF DAILY FOOD, in want of bodily necessities, AND ONE OF YOU SAY UNTO THEM, DEPART IN PEACE, BE WARMED AND FILLED; NOTWITHSTANDING YE GIVE THEM NOT THOSE THINGS WHICH ARE NEEDFUL TO THE BODY that is in want; WHAT IS THE PROFIT, the use, advantage, worth, of such sympathy? What is there in it?—Words, words, words, cheap words, empty, hypocritical. John (1 John iii. 17, 18) uses the same illustration, and says, "Let us not love in word, neither in tongue; but in deed and in truth." Let us not abuse terms, and call that love or faith which is *nothing but words.*

Verse 17. EVEN SO. Rather, *so also.* FAITH—or, your faith—IF IT HATH NOT WORKS, IS DEAD, BEING ALONE, or rather, *by itself,* thus unaccompanied.

The pulse is not the life, yet, if there be no pulse, there is no life. Works are the pulse of faith; if there be none, faith is *dead*: you may call it by this or that name, but it *has no existence!* It is not faith in any saving sense.

Verse 18. YEA, A MAN—somebody—MAY SAY, THOU HAST FAITH AND I HAVE WORKS, and put the challenge, SHEW ME THY FAITH WITHOUT THY WORKS, if thou canst. But it cannot be done. The proof of faith is the life, the works; but the other, who makes little ado *about* his faith, can confidently affirm, I WILL SHEW THEE MY FAITH BY MY WORKS.

Verse 19. THOU BELIEVEST THAT THERE IS ONE GOD, or, that *God is one*, in accordance with that fundamental monotheistic idea which Israel was to preserve and transmit in the world. THOU DOEST WELL in this, thou art orthodox; but of what value will that belief be to thee if thou dost not love and obey that one Lord God? THE DEVILS ALSO BELIEVE in that matter as much and as well as thou dost, AND TREMBLE at the prospect. Even when God manifest in the flesh came to his own, and his own received him not, and his brethren believed not on him, the devils were not slow to cringe before him and cry, "I know thee who thou art—the Holy One of God! Art thou come to torment us before the time?" Will anybody say the devils have evangelical or saving faith? No more have they of mankind, whose only manifestation of it is by the profession of the lips.

Verse 20. BUT WILT THOU KNOW—art thou willing to know—O VAIN MAN, empty, pretentious man, that your FAITH apart from your WORKS is dead? Listen, then, to some other illustrations of this proposition.

Verses 21 and 22. Take the case of ABRAHAM, OUR FATHER, of whom we Jews make so much, who is one of that catalogue of heroes of faith enumerated by the writer of the "Hebrews;" was not he JUSTIFIED, counted just, regarded so by God, BY, or *out of a consideration of*, WORKS, WHEN HE HAD OFFERED, or, *by having offered*, ISAAC HIS SON UPON THE ALTAR? Read the account in Gen. xxii. SEEST THOU HOW (or, that) FAITH (or, his faith) WROUGHT WITH (or, was working, cooperating with) HIS WORKS, AND BY (or out of) WORKS (or, his works) WAS FAITH (or, his faith) MADE PERFECT (or, completed)? Suppose Abraham, when called to leave his own country, had refused to *obey*, where would have been his faith, his confidence in God? Suppose again that, when commanded to offer his only son, the heir of the promises, he had drawn back and said that was asking too much, would he have appeared among the heroes of faith? would he have become distinguished for confidence in God? But, in fact, he unhesitatingly obeyed so trying a command, "and he that had received the promises, offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure" (Heb. xi. 17–19). His act *proved* that he *had* faith, and not merely *professed* it.

Verse 23. AND THE SCRIPTURE WAS FULFILLED WHICH SAITH (Gen xv. 6—spoken twenty or more years before the offering of Isaac, and previous to his birth), ABRAHAM BELIEVED GOD, AND IT WAS IMPUTED UNTO HIM FOR RIGHTEOUSNESS. God made no mistake, so to speak, in ascribing to this man a faith in view of which he justified him; for his subsequent works testified to the truth of the divine judgment. AND HE WAS CALLED THE FRIEND OF GOD. See 2 Chron xx. 7 and Is. xli. 8. A precious title for any mortal! So Jesus says to his disciples (John xv. 15), "I have called you friends;" but also this (John xv. 14), "Ye are my friends, *if ye do whatsoever I command you!*" A friend in *deed* is the only true friend. By referring to so well known an example and hero of faith, James shows his agreement with Paul: the Scripture *was fulfilled* that justified him in consequence of his *faith;* but James shows *what* that faith was, and holds it up for a pattern.

Verse 24. See verses 14, 17, 20, 26.

Verse 25. The next illustration, found also in the list of heroes of faith in Heb. xi. (verse 31), is RAHAB, THE

HARLOT. See the account in Joshua ii. and vi. 17–25, and note particularly verses 9–14 in the former reference. We must, of course, be careful not to commend everything in this woman's life and character, but only that faith which RECEIVED THE MESSENGERS of God's people and SENT THEM OUT ANOTHER WAY. It was, moreover, only by her WORKS that her faith was known. These proved her to be sincere in what she said in the verses particularly referred to above.

Verse 26. Here is another illustration of the same subject, summing it up. AS THE BODY WITHOUT (rather, *apart from*) THE SPIRIT IS DEAD, a lifeless form, SO FAITH WITHOUT (apart from) WORKS IS DEAD ALSO, a lifeless formality: there is nothing in it!

This lesson comes very appropriately on the last Sunday in October, presenting that subject which was the prominent one in the great struggle of the Reformation in the sixteenth century. The Romish doctrine of justification is that Christ's merit perfectly destroys only original sin, while for the forgiveness of actual sin God demands personal satisfaction, besides the merit of Christ. The Protestant doctrine is that "we are justified gratuitously for Christ's sake, through faith," but that "this faith must bring forth good fruits, and that it is our duty to perform those good works which God has commanded, because it is his will, and not in the expectation of thereby meriting justification before him" (Art. vi. Augsburg Confession). Read and compare Articles iv., v., vi. and xx. of the Augsburg Confession. It is found after the Catechism in the "Book of Worship."

We should be careful in illustrating the relation of faith and works, lest we convey a false impression. We find in Peloubet's "Select Notes," quoted from Archbishop Whately, an illustration which seems to us very misleading. It represents faith as one oar, and works the other, by which the spiritual rower reaches the haven of eternal rest! This makes faith and works co-ordinate and separate, whereas we may truly say of them, "What, therefore, God hath joined together, let not man put asunder!" There is no faith apart from works, where works are possible! Works are the inevitable consequence and proof of living faith.

In the same book we find an admirable illustration, looking to the reconciling of an apparent contradiction between Paul and James on the subject of our lesson, taken from F. W. Robertson. It is this: "Suppose I say a tree cannot be struck without thunder; that is true, for there is never destructive lightning without thunder. But, again, if I say, 'The tree was struck by lightning without thunder; that is true too, if I mean the lightning alone struck it, without the thunder striking it. Yet read the two assertions together, and they seem contradictory. So, in the same way, St. Paul says, 'Faith justifies without works,'—that is, faith alone is what justifies us, not works. But St. James says, 'Not a faith which is without works.' There will be works with faith, as there is thunder with lightning; but just as it is not the thunder but the lightning, the lightning without the thunder, that strikes the tree, so it is not the works which justify. Put it in one sentence: *Faith alone justifies, but not the faith which is alone.* Lightning alone strikes, but not the lightning which is alone, without thunder; for that is only summer lightning, and harmless."

Albert Barnes explains that "Paul looks at it *before* a man is converted, with reference to the question how a sinner may be justified before God; James, *after* a man is converted, with reference to the question how he may show that he has the genuine faith which justifies."

Reflections.

1. Let us distinguish between "the works of the law" (Gal. ii. 16) and the works of faith referred to in our lesson.

2. None but a believer can do good works. Rom. xiv. 23.

3. None can be saved by good works. Rom. iii. 24–28; Eph. ii. 8, 9.

4. None can be saved without, apart from, good works, where there is op-

portunity for these. Eph. ii. 10; Titus iii. 8; James ii. 14–26; 1 John ii. 29, iii. 10, 18.

5. A mere say-so is worth as little in religion as in other things. Actions speak louder than words.

6. Orthodoxy is not godliness. The devils are orthodox.

7. Faith is of the heart, and not of the head only. It carries with it not only our assent, but our affections and will—the whole man and the whole life.

8. Living faith purifies the heart (Acts xv. 9), overcomes the world (1 John v. 4), and works by love (Gal. v. 6).

9. This is the kind of faith that is so lamentably wanting in the church, as well as in the world.

10. In many Protestant churches there is great need of a second Reformation, to bring the people out of a dead, fruitless, so-called faith. Let the preachers sound aloud this trumpet of reform from their pulpits!

Infant Department.

THE PRIMARY CLASS.

BY MISS EMMA L. PARRY.

Dr. Vincent gives a few reasons why this department of the Sunday-school is of so great importance. He says:

They are the dearest of all.
They are the weakest of all.
They are the strongest of all.
They are the purest of all.
They are the most accessible of all.
They are the most susceptible of all.
They are the most promising of all.

Other reasons could be added concerning the importance of the primary class, but the list could be outnumbered in citing the difficulties that are here found. The primary class has difficulties in equal proportion to its importance. In the first place, it is hard to secure a teacher adapted to spiritual work among the little ones. As of the poet, so of the primary teacher we may truly say, such an one is born not made. One may have the knowledge and excellent teaching ability, and yet lack that spiritual endowment—an insight into the religious nature of the child—without which the primary work fails. Few, if any, realize the ideal in primary work, yet we may always hold it up before us, and in some degree be lifted nearer to it.

What do we give to the Ideal? Endow her with a youthful, sympathetic heart that understands the child-nature, its needs and requirements. Possessing such a spirit, she will be led to seek companionship among children, and thus by a study of their personal character, a full knowledge of the heart of childhood is obtained, and so, naturally, will be acquired the method for arranging and stating lesson thoughts for the little ones. With a loving firmness and a gentle authority in discipline, by a choice of words simple and clear (not babyish), she can so present the deepest truth that it has a power over the impressible heart of children. The primary teacher realizes the seriousness and sacred trust of her office and strives to fulfill its aim. Her lesson is not the hearing of verses, not a spelling lesson, nor catechetics, nor the telling of random stories, but she teaches the International Lessons. True, many of them are difficult, some abstruse, many in their rounded fullness require subsequent Bible knowledge and a greater capacity, yet there is *always—always* some precious vital truth in *every* lesson, and it may be used for the youngest child, if we but *make the exertion* to arrange it. The lesson *must* be prepared. Prepare it as suited to the child—heart and experience; prepare it with consecrated, child-like mind and heart, and it will touch mind and heart. Have a lesson plan; the introduction, the lesson argument with its truths, the conclusion, the review, the personal application. By

question and illustration let it be living and clear; by tender personal interest and warm sympathy let it take hold of the heart.

The primary teacher! It is a sacred, tender office. It bears a peculiar burden of responsibility coupled with peculiar difficulties, yet linked with peculiar pleasures and joy. There is a sweetness in childhood and a pleasure unspoken, to touch the spiritual nature of a child. Their spirits, fresh from God, are open and ready to receive spiritual thought, and blessed is that one who can give it them. Children have a pure, believing, strong religious nature; blessed is the one who can see and know it, who can touch and develop it. Blessed are they who lead the little ones to God, for they themselves are thereby drawn nearer to the Holy, the Pure, the Good.

Our Great High Priest.

Oct. 5. Heb. iv. 14-16; v. 1-6.

Dear fellow-teachers, there are precious truths in these lessons of the last quarter of this seven years' course. Let us study them carefully, present them clearly, impress them deeply, and God will care for the rest. Work done in his name is not in vain.

This lesson is found in Hebrews. Explain simply that this is a letter and the words in it are from God. Nearly every child has at sometime received a letter. Call to remembrance how gladly they read a letter from papa, and how it seemed just as if he were speaking to them. So here, we have a few words that our dear Father in heaven has sent to us. He told one of his dear friends, like Paul or Barnabas, to write this letter so that all His children would have it to read again and again. How glad we are to read His kind words! They are precious to us because He has sent them; and He can tell us what no one else can—all about our Saviour, all about heaven. What does He tell us in this letter we are reading to-day? He tells us something of Christ—that One we love—the very One of whom we long to hear. The more we make Christ the one chief theme in every lesson, we educate the children to refer all things to Him; by always *naturally* assuming and *recognizing* the *present existence* of a living friendship between Christ and even the least of the little ones, they grow up with a sense of this friendship as a *daily* thought, and, knowing nothing of remoteness, they *grow into* the Christian life.

This letter speaks of Christ—Jesus, the Son of God. What is said of Him? He is called our great High Priest. Explain by reference to the office of the high priest in the Jewish rites of the Old Testament. A complicated, detailed explanation would but confuse; use only such points as are necessary for the clearest understanding of the deepest truth of the lesson. The chief duty of the high priest was to plead for the people, to offer to God their prayers. We could not feel sure and safe to have some one human as we are and *no more*, to plead with God for us. We are glad that we have some one greater, even Jesus the Son of God. We can feel sure that God hears us if His own Son asks for us. Then, too, something better is told us about the One we have between God and us. The letter says, "we have a great high priest that is *passed into the heavens*." If our High Priest is there, where God is, before Him, we are sure we will be heard. We have our beloved High Priest *there*, and whilst we hold Jesus' hand we belong there. Keep hold at all times, all your life. He will never let us fall, but whilst we keep hold, He will draw us to Him, even into the heavens. Hold fast, little ones.

Something more is told us about our High Priest—something most precious. Read the verse: "For we have not," etc. So our Mediator is not one who knows nothing about us, and cannot feel as we do, cannot sympathize with us. No, but touched with a feeling of our infirmities—that is, he has felt and so knows all our sorrows, our worries and cares. Just think of our wonderful High Priest! Not one little sigh, not one little tear, but he knows it, and feels sorry too. Little ones often feel *so* sorry, so distressed, and then Jesus pities them, loves them, and whispers sweet words if they will but listen to him. What a tender high

priest is Jesus! Still more wonderful, he is glad to have us come to him. We cannot weary him; he will love us more if we come often. Listen to the letter: "Let us therefore come," etc. We may go freely to Christ, and ask what we will; boldly, for we are invited. When we are invited to a place we do not go in fear, but willingly and gladly. Thus we may go to Christ. What do we go to him for?—for mercy, that however wicked we have been, he may forgive and still love us; for grace, that we may bear and resist; for help in time of need. Whenever you need Christ, just whisper to him, or even think to him. I met a little girl four years old, who had a sweet understanding of instant prayer. She said to me once, "Are you ever naughty?" I turned the question to her, asking what she did at such a time. "O, I just shut my eyes and think to God." Many times in her play she would suddenly be quiet, and upon being asked would say, "I was thinking to God." Children can be trained to live in this communion. *Recognize* the spiritual life, and strengthen it, rather than attempt to create it. God has done that; we must develop.

There are many other ideas in this lesson—the difference between the former high priest and ours—a priest *forever*—ordained of God and glorified by him. One clear idea, however, is more effectual than a score of indefinite ones, and too much confuses the little ones. Extract what is best for *your* class—you know its needs; adapt the lesson to them.

A few earnest closing words. Do we want Jesus for our High Priest? We need such a friend, one who is with us in darkness and light, in sickness, in danger—everywhere. Will we take Christ for our High Priest? Let every little child who wants him, daily here, and forever in heaven, just listen as he says, "Come," and think of it, at play or work, during the coming week.

Sing, "Jesus, I come to thee."

The Types Explained.

October 12. Hebrews ix. 1-12.

We will continue the reading of the letter that gave us such sweet words in our last lesson. That same letter has something full of help and joy for us in to-day's lesson. What did we learn of Christ a week ago? How many have needed him as their High Priest during the week? To-day we learn something more of him, of the *place* wherein he labors for us. Thus simply the two lessons may be connected; or if the children are a little advanced, they may be connected by showing how Christ, as Priest, is a perfect type, fulfilling all the ceremonial teachings—that the former were shadows, but Christ, as a real priest, makes the old offices real in a higher, wider significance. As in every-day life we see miniature cities or models, so in the Old Testament we have pictures of what becomes reality in the New. Everything told of the Israelites has a meaning for us; these letters explain it.

Here the letter speaks of the place wherein the Israelites worshipped, where the high priest performed his duties. It was not called a church, but a tabernacle. If possible, construct a tabernacle; it is easily done with figured calico and bits of wood. A visible illustration, however rude, appeals strongly to children, and serves to fix the idea; it will suggest the higher theme of the lesson. Be careful, however, to use it but as an illustration, and not centre the teaching upon it. A picture or drawing may be used to show the tabernacle, the old church where God dwelt.

It would be better, perhaps, not to speak of verses 2, 3, 4, and 5 to small children as they divert from the main point of the lesson—*the one offering of Christ, the High Priest, to open the heavenly tabernacle.* The details of the tabernacle are for older children, but will be of little service here. If the teacher wishes, however, she may show in the picture the position of the candlestick, table, etc., and speak of their symbolical meaning—candlestick, light; censer, adoration; etc., but it is far better to confine the lesson to the chief thought, and not bewilder the fresh young minds, where it is wiser to plant one truth with power, than give a smattering of a hundred subordinate things, producing only confusion.

In this tabernacle, this earthly house of God, the high priest entered. Here, before he entered, he offered a sacrifice in behalf of the sins of the people. Daily here animals were offered to God. Do we offer such now? The high priest dared not enter the most holy place unless it was done. Verses 11, 12. Who is our high priest? Christ. Of this earthly tabernacle? No, there is a greater house of God, a greater tabernacle, and of this he is our great High Priest. This tabernacle will pass away—that endures forever. Where did our last lesson tell us that our Priest had entered?—"he hath passed into the heavens." *There* is *our* tabernacle, the house of God, that will never pass away; there is the holy place into which our High Priest has first entered. *Ours* — is he? Whoever has heard the gentle "Come," and has answered, "Lord, I come," is his child, and he, entering that holy place, opens the door for us.

In the earthly tabernacle, before the priest could enter, what was done? So here, before the heavenly tabernacle could be entered a sacrifice must be offered — an eternal tabernacle demanded an eternal sacrifice—one that would endure forever. What could be offered? Read verses 11, 12. There is something sacred in the tone of Scripture that is peculiarly impressive —let the children learn to love it. As the High Priest had no greater thing to offer, he sacrificed *himself.* He thought of all his precious children that he wanted with him in heaven, and willingly became the sacrifice. Do the little ones remember how he offered himself—the cruel death on the cross? We are indeed precious if he gave so great a price for us; and as he bought us for such a price are we not his? We are purchased and belong to that holy tabernacle that he opened for us with his blood, and have no right to do wickedness. Paul says, "Ye are not your own, but are bought with a price." Let the children repeat this often; they cannot learn that deep truth too early.

Bought by Christ, we are his to live for Him. Little tongues must speak no evil for they are his; little hands do no wrong; little hearts think no ill—they are his. Remember it at school and at home. As he gave himself freely he will also give us what we need. What an offering made by our great High Priest, and what a perfect tabernacle it has gained for us! This is certain, it cannot fail. Little one, be sure that he is yours; take his love and you are forever his child, forever he will keep you in peace, and forever you may be happy with him in that perfect eternal tabernacle, that home in heaven.

For blackboard: Our Priest—Jesus.
Our Home—Heaven.

The Triumphs of Faith.

October 19. Hebrews xi. 1-10.

In the primary class appeal largely to the experience of the children. They then have something real and definite to build their new thoughts upon. This glorious lesson, which is a living tableau, offers such an opportunity.

Have you ever seen a panorama—picture after picture rising before you; or tableaux representing great men, long since dead, who did noble deeds? Let the children tell of the kind they have seen. Give examples of the men usually represented. Probably they will speak of George Washington, of Lincoln, Columbus, Luther. All these are remembered, although long dead. Every child has heard of them; they will be spoken of for ages yet, and so we say they still live.

To-day's lesson presents a gallery of pictures of those whom God has spoken of as great ones, as those who, though dead, still live, not because they were great warriors or statesmen, but those who he says were "great in *faith.*" He has placed their names in his Book, the Bible, and as it will ever live, so these great in faith will. Great in faith; faith, that wondrous thing God loves to see in his children. Faith, as here meant, can be easily explained, in many simple ways, as trust, confidence, the teacher having tact enough to keep out of sight that there is or has been any difficulty concerning the subject. Little personal, confidential talks about their own life afford illustrations and give them a clear understanding, and so

a firm foundation. *You know your class; ever adapt your lesson to it.* Here, by a few words, you may lead them to recognize their dependence and so their trust in the heavenly Father, who provides all comforts and blessings Every little heart, thus appealed to, instinctively trusts and believes the love and care of God. Thus we all have faith, that is, belief and trust in God, in heaven, things we cannot see, but *know* are true.

Now, ages ago there lived men who trusted God so completely that they did many things, hard to do, because they knew he asked them and believed that whatsoever he would demand would be right. To-day we read and talk of those men, the heroes great in faith. One by one their pictures rise before us, and let us see what God says of them. It would be well to have the pictures—typical ones—to exhibit; it will fix the attention, and is a suitable way to teach such a panoramic lesson. It offers variety, too—a great power with children.

Here is Abel—great in what? Keep the word "faith" always uppermost—the character but illustrating this great point. Abel was great in *faith*, and the letter says, "He being dead yet speaketh." Is it not so? Although dead these ages, he speaks from the Bible to-day, telling how God loves a man of faith.

Here is Enoch. We read of him, "He pleased God." We want to please him, want him to speak so of us; how can we do so? Read verse 6. Let the children repeat it, sentence by sentence, after you. Let us thus try to please him by a perfect trust, and he will not forget to reward us.

Here is Noah, who built the ark, although the people mocked him and did not believe him when he told of the coming flood. But he believed God and worked on and was saved, and it is said of him, "He became an heir of righteousness," having a part in heaven. We will gain it also by faith.

Last of these heroes is Abraham, who traveled in strange countries and suffered much, always trusting God, obeying his voice. He is called, in this letter, "the friend of God." O, what a precious title! Let us be like him, willing to suffer if God bids us, and we will be called the "friends of God." (The stories connected with each need not be told, nor referred to in detail, as the chief object of the lesson is not the individual characters, but the whole, as a cloud of witnesses exalting faith.) Abraham looked beyond these few years of labor here. Read verse 10. That is how he could bear his trials, for, full of faith, he saw beyond death a beautiful city that would never fade. Our faith should let us look beyond too. Ours should be a faith that trusts and hopes, that every day brings us nearer to God. God does not ask us to do hard things, but only that we will show our faith by living as His children each day.

These witnesses show what a glorious thing is a life of faith. Can the children give examples of others who lived, yes, some who died in great faith? Peter, Paul, David, Mary, Esther. There are witnesses in history of those who were burned at the stake. Do we want our names placed among the "great in faith?" We may be witnesses of our faith in our daily lives. By trusting, by keeping hold of the hand of our great High Priest, who sacrificed himself for us, who bought us, to whom we belong; by believing always that He is ready to help us, that always, although unseen, He is leading, that, although unseen, the path is leading to heaven, that, although unseen, heaven is there and belongs to us because we belong to Christ—thus we will live in and by faith. Thus we will please God, will be his friends, we will witness for him here and enter into rest there. Cannot, will not, each little child trust him every day.

Faith and Works.

October 26. James ii. 14-26.

O these lessons are so rich in suggestion! It is hard to give only an outline, seed thoughts, when every sentence contains a sermon. The teacher will fill in the outlines, but guard against leaving the theme. Impress *one idea*, keep to the *one thought*.

Connect the lessons by review questions. What was the subject of last

lesson?—who are the great in Faith? Can we try to be like them? Can we be witnesses for faith—how? That is just what we will find out to-day—*how* we are witnesses; and at the close of the lesson we will see not only how many know how to show their faith throughout the week, but also how many are determined to try to do so.

Read verse 1. Always read the lesson from the Bible, so that the children will ever know that it is the Bible that is being studied, and thus they learn to lean upon its teachings. Verse 1. Here we see that something more than words is needed to show that we have faith. The verse says "works." It is so much easier to speak than to act, we all know that; but no one believes we can *do* a thing until we go to work and prove it. We cannot prove our faith until we *act*. When we say we are God's children and do not his commandments, are we true? Speak of the little sins and temptations that commonly beset children, and repeat and emphasize that what the lips say the lives must prove—living is the test of belief. It is worth nothing to us to come to Sunday-school, say verses, sing songs, pray, and say "we believe," and then go away and do wicked things. We are his "in *deed* and truth," not only on Sunday, but every day and hour, and in every place. We are to be witnesses of our faith—how? By our lives.

Read verses 15, 16. Here is an illustration of a faith of words and words only. The Bible is full of reproofs against such a faith—it is full of illustrations on this point. Jesus spoke sternly against this dead faith, both by parables and dreadful words. Refer, as instances, to the parables of the good Samaritan and the Pharisee, to the barren fig-tree; tell of Jesus' talk with the young man who had great possessions; read those solemn, earnest words, "For I was an hungered, and ye gave me no meat;" read Matt. xxv. 31–46. Jesus said, "By their fruits ye shall know them," and his words are stern, strong, and serious. Show from the words of Christ (there are many passages) how utterly vain is a fruitless profession, and how solemn and awful are the sentences against a barren faith, producing no true life of good deeds. The teacher can speak of the examples that everywhere meet us in our own life; of those called Christians who break the Sabbath, who are careless in duties and lax in principle; and lead the little ones, thus early, to see the falsity of such a life and to despise it. Have verse 17 repeated. Verse 18. "*Show me.*" Let us show each other.

In the succeeding verses are shown examples in contradistinction to those before cited. Briefly tell the story of Abraham, of Rahab, merely to show how faith reveals itself. Examples of this true faith are abundant in the Bible, and in life about us—all the great in faith are great in works. Repeat the Golden Text, which needs but a few words to render it simple and easy for the very least one in the class. This is a lesson full of practical value for the every-day life of the child, which is hourly filled with little trials. Here is an opportunity to uphold, strengthen, and encourage

What only will make faith *real* and lead it to *show* itself? If we have real, true faith, we cannot be other than true. John, the beloved disciple, has said some good things that will help us. "He that saith he abideth in him, ought himself also so to walk, even as he walked." "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." "And hereby do we know that we know him, if we keep his commandments." What will lead to this obedience? Whom do we serve best—whom love to serve? How the little ones quickly run to do something for the people they *love*. So do we all—we are ever anxious to please those we love. *Because* we love them, we want to work for them. So John says, "For this is the love of God that we keep his commandments: and his commandments are not grievous." Let us truly love the God of love, and then will we love to serve him: then it will be easy to join our works to our love, to our faith. How can we be witnesses of our faith? How many will try it until we meet again next Sabbath—until we meet again where He will receive us?

Love, Believe, Serve.

Gleanings from the Great Field.

NEWS AND NOTES.

BY REV. S. B. BARNITZ.

UNDER DIFFICULTIES.—Our "gleanings" for the present month have been made under difficulties, though very pleasant ones. We were away from our regular exchanges, and surrounded by six sprightly young ladies (all Sunday-school teachers) in the hospitable mansion of Mr. Jacob Ott, in the glorious "Valley of Virginia." If gleanings are better than usual, to them be the credit; if not so good, ours be the blame.

FIRST SUNDAY-SCHOOL CONVENTION OF THE EVANGELICAL LUTHERAN SYNOD OF VIRGINIA. —Friday, August 29, 1879, will pass into history as a memorable day for the Virginia Synod, and will be enshrined in the hearts of many Sunday-school workers as the day on which they received new impulses to labor for the keeping of the "lambs of the flock" in the way of life, and gathering in those who are without. The beauty and grandeur of the Valley of Virginia are far-famed, and the Christian hospitality of its people no less so. These, with charming weather, and a most excellent programme, combined to make successful, the first Sunday-school convention effort of the Synod, which has reached its fiftieth year of work for the Master and our Lutheran Zion. The convention was called to order by Rev. W. G. Campbell, of Madison Court-House, in a few well-chosen words, after which Rev. D. M. Gilbert, of Winchester, led the opening devotional services, and nominated the following officers:

President, Rev. W. C. Schaeffer, Richmond, Va.; Secretary, Rev. W. Y. Cline, Aurora, W. Va.; Teasurer, John P. Lonas, Mt. Jackson, Va. The following programme was successfully carried out:

Friday Morning.—9.00, Devotional Meeting, D. M. Gilbert, Winchester, Va; 9.15, Address of Welcome, Rev. P. Miller, Woodstock, Va.; 9.30, Organization; 10.00, The Object and Importance of Sunday-school Conventions, Prof. J. D. Dreher, President Roanoke College; 11.00, Aim and Reward of the Sunday-school Teacher, Rev. R. C. Holland, Roanoke College.

Friday Afternoon.—1.45, Devotional Meeting, Rev. L. Sibole, Wardensville, W. Va. 2.45, Sunday-school Helps, Rev. S. B. Barnitz, Wheeling, W. Va. 3.30, The Relation and Duty of Pastor and Church Council to the Sunday-school, Rev. J. B. Haskell, Staunton, Va. 4.15, How can the Catechism be most profitably used in the Sunday-school? Rev. J. S. Moser, Mt. Jackson, Va.

Friday Night.—7.00, Devotional Meeting, Rev. W. Y. Cline, Aurora, W. Va. 7.15, Relation of the Sunday-school to Mission Work, Prof. J. I. Miller, Staunton Female Seminary, Rev. S. B. Barnitz, Wheeling, W. Va. 8.00, Sunday-school Music, Prof. E. Louis Ide, Staunton, Va.

The singing was ably conducted by Prof. E. Louis Ide, of Staunton Female College, and was of that hearty and earnest character which makes all hearts rejoice. The hymns were mostly from the Book of Worship used by our churches in the South—solid, substantial hymns of the Church, containing doctrinal truth as well as genuine poetry. It was a pleasure to many to note that nearly every hymn used was also found in the *Augsburg Lesson Book* and AUGSBURG TEACHER.

The discussions were eminently practical and very earnest, and participated in by the majority of the ministers, and many of the delegates. The question of Sunday-school helps and the Catechism created a deep interest, and brought out many useful hints. The testimony to the value of the Catechism was most refreshing, and was received with great approval; the address of the venerable Dr. Hauer, the patriarch and only survivor of the founders of the Virginia Synod, being especially touching and impressive. Such testimony to the value of our precious summary of doctrine as that elicited by the discussion at this convention must stimulate to a more ardent love for the truths taught by it. The subject of missions also created enthusiastic earnestness, which will work out in larger contributions, not alone to the mission at Richmond, but also to the foreign work. Our National Lutheran Convention's call was kindly entertained by many, and Lewistown may expect at least a good representation from the sunny South. Of the historic place at which this first convention was held, of the visit of Superintendent Boner, of the deeds of our fathers in this Valley and their views concerning the instruction of the children, we have not time at this hour to write. There were seventy-six delegates enrolled; and on convention, committee, singing, hospitality, and Woodstock, may be written SUCCESS.

THE November number of the TEACHER will be issued early in October, and will have full particulars of our great National Lutheran Sunday-school Convention at Lewistown, Pa., Nov. 4-6. Send 5 cents to Henry S. Boner, Supt., 42 N. Ninth street, Philadelphia, for an extra copy.

SECOND AUGSBURG LUTHERAN CHURCH, HARRISBURG, PA.—The second church at Harrisburg, Pa., has been enlarged and beautifully remodeled at a cost of about $1600.

The Sunday-school rooms are now much larger and more comfortable — new circular seats having been put in the large room, and a folding library case of choice books. Scholars and teachers are delighted with the changes

made, and under the efficient Superintendent, Prof. S. O. Foose, and Mr. J Givler, Superintendent of infant department, and the energetic pastor, Rev. L. M. Heilman, with their faithful corps of teachers, they are more than ever ready to work for the salvation of souls. That God may abundantly pour out his Spirit upon this school in their newly equipped apartments, is the prayer of many of its friends.

INDIA.—Mr. Hard, from Madras, India, writes that they have a native Sunday-school, organized within the last two months. Many of the children are giving their hearts to Christ. They would like to have some books translated into their language.—*The Concert Leaf.*

INTERNATIONAL UNION.—The most effective international society of our time is the Sabbath-school. The International Sabbath-school Lessons are weaving nations into unity, and creating a spirit which practically makes one body of all evangelical denominations. How it would have added to the enthusiasm of Paul, when he went out of the Ostian gate to die, if he could have seen ten thousand times ten thousand, in all nations, and tribes, and kindreds, and tongues, sitting down every Sabbath day to the same lesson; and at the Cape of Good Hope, and at the edge of the Yellow Sea, and in the Sandwich Islands, in Germany, and in France, and in Italy, and on our own once-desolate shores, all uniting to study the same book!—*Joseph Cook.*

"THE SHORTER CATECHISM.—Let parents and teachers be very cautious, amidst the multitude of modern improvements, how they admit anything in the way of substitute for the Shorter Catechism. Let it be illustrated; let it be explained; let it be traced out and developed in all its doctrinal and practical bearings; but let it not be set aside. In its simplicity, it lies within reach almost of the youngest; in its grasp and comprehensiveness, it will expand with the expanding powers of the oldest. Next to the Bible, because drawn direct from it, and ever pointing back to it, let our young be taught to venerate the Catechism. In every new substitute we see a new enemy; but in every new guide to it we are prepared to recognize a friend to the religious education of our youth."

The above is from the *Sunday-School Journal* of the Presbyterian church, edited by Rev. Dr. Dulles. Substitute "*Luther's Smaller*" for "*Shorter*," and you have our views precisely, and food for thought.

WOLFSVILLE, FREDERICK CO., MD.—The Lutheran Sunday-school of Wolfsville, Md., had fifty-five of the little brown money-jugs in use for six weeks. The jugs were called in and broken on Sunday evening, August 10th. A large audience was present. The church was crowded to its utmost capacity. Over $35 dollars were realized from the jugs, which may be considered very good for our locality. The proceeds will be devoted to the purchase of a library for the school.

The pastor, Rev. H. G. Bowers, was present, and delivered an excellent address to the congregation.

S. E. Grove, superintendent, directed the exercises, while Mr. E. C. Hoover had the management of the music. Prof. T. M. Biser also rendered valuable assistance with his cornet. Among the musical features produced was a concert exercise entitled "Sacred Places of the Gospel," by W. A. Ogden; "Come, Let us Rejoice," by Prof. R. B. Rudy, of Middletown, and "The Little Brown Money-Jug Song," as composed by Rev. Joel Swartz.

Everything passed off nicely, and all unite in saying that in no other way could the money have been raised so easily and with as much pleasure to all concerned during these "hard times." S. E. G.

OUR SPICE BOX.

Our greatest glory is not in never falling, but in rising every time we fall.—*Confucius.*

A justice of the peace in Illinois is named Works. How pleasant to know Justice Works, and Works by sight, too!

Be not offended at a jest. If one throw salt at thee, thou wilt receive no harm unless thou hast sore places.—*Old Proverb.*

I hav seen yung men who I thought waz too exemplary; they waz so good that they want good for nothing else.—*Josh Billings.*

A Vermont youth at his mother's funeral said to the neighbors: "Me and father are much obliged to you all, and hope soon to be able to do as much for you."

A shrewd little fellow, who had just begun to read Latin, astonished his master by the following translation: *Vir*, a man; *gin*, a trap —Virgin, a man-trap.

Said a lady to the famous actor, Garrick, "I wish you were taller." "Madam," replied the wit, "how happy I should be to stand higher in your estimation!"

"I say, John, where did you get that loafer's hat?" "Please, yer honor," said John, "it's an old one of yours that Missis gave me yesterday, when you were in town."

A gentleman coming into the room of the late Dr. Barton, told him that Mr. Vowel was dead. "What?" said he, "Vowel dead! let us be thankful that it was neither *u* nor *i*."

If your lips would keep from slips,
Five things observe with care—
Of whom you speak, to whom you speak,
And how, and when, and where.

"Johnnie," said a man, winking slily at a dry-goods clerk of his acquaintance, "you must give me good measure. Your master is not in."

Johnnie looked solemnly into the man's face and replied:

"*My Master is always in.*"

Johnnie's master was the all-seeing God. Let every tempted child, aye, and adult, too, adopt Johnnie's motto, "My Master is always in." It will save him from falling into many sins.

ORDER OF SERVICE.

SUPT.—The Lord is in His Holy Temple; let all the earth keep silence before Him.

O Lord, open Thou my lips, and my mouth shall show forth Thy praise.

The school will sing or say the

GLORIA PATRI.

Glory be to the Father, and to the Son, and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be, world without end. Amen.

CONFESSION OF SIN.

SUPT.—The Holy Scriptures declare, that if we say we have no sin, we deceive ourselves, and the truth is not in us; but that if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Let us, therefore, confess our sins unto our Heavenly Father, with sincere, humble and obedient hearts, that we may obtain forgiveness of the same, by His infinite goodness and mercy.

School and Supt.—Almighty and most merciful Father, unto whom all hearts are open, and all desires are known, all whose commandments are just, necessary, and good; we confess unto Thee that we have erred and strayed from Thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against Thy holy laws. We have left undone those things which we ought to have done; and we have done those things which we ought not to have done. But enter not, we beseech Thee, into judgment with us; for in Thy sight shall no man living be justified. As Thou desirest not the death of a sinner, but rather that he may turn from his wickedness and live—have mercy, O Lord, upon us, miserable offenders. Spare Thou those, O God, who confess their faults. Restore Thou those who are truly penitent, according to Thy gracious promises declared unto mankind in Christ Jesus, our Lord. And grant, O most merciful Father, that we may hereafter live a godly, righteous and sober life, to the glory of Thy holy name, through Thy blessed Son, our Mediator and Redeemer.

The school will sing or say:

O God, the Father in Heaven, have mercy upon us!
O God, the Son, Redeemer of the world, have mercy upon us!
O God, the Holy Ghost, have mercy upon us, and grant us Thy peace! Amen.

The school will say

THE APOSTLES' CREED.

I believe in God the Father Almighty, Maker of heaven and earth.

And in Jesus Christ His only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; He descended into the place of departed spirits; the third day He rose from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy Christian Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

Hymn.
Reading of Scriptures selected by the Supt.
Hymn.
Prayer.
Hymn.
Reading of the Lesson.
Study of the Lesson.
Hymn (selection from Book of Worship).
Review of the Lesson.
Announcements, Reports, etc.
Hymn.
Prayer (ending with the Lord's Prayer).
Distribution of Library books.
Dismission.

FOURTH QUARTER.

1 (144). H. M.

Jesus, my great High Priest,
Offer'd His blood and died;
My guilty conscience seeks
No sacrifice beside.
His powerful blood did once atone,
And now it pleads before the throne.

To this dear Surety's hand
Will I commit my cause;
He answers and fulfills
His Father's broken laws.
Behold my soul at freedom set;
My Surety paid the dreadful debt.

Should all the hosts of death,
And powers of hell unknown,
Put their most dreadful forms
Of rage and mischief on,
I shall be safe, for Christ displays
Superior power and guardian grace.

2 (135). S. M.

Not all the blood of beasts,
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away the stain.

But Christ, the heavenly Lamb,
Takes all our sins away;
A sacrifice of nobler name,
And richer blood than they.

My faith would lay her hand
On that dear head of Thine,
While as a penitent I stand,
And there confess my sin.

3 (383). C. M.

When I can read my title clear
To mansions in the skies,
I bid farewell to every fear,
And wipe my weeping eyes.

Let cares like a wild deluge come,
And storms of sorrow fall,
May I but safely reach my home,
My God, my heaven, my all.

There shall I bathe my weary soul
In seas of heavenly rest;
And not a wave of trouble roll
Across my peaceful breast.

4 (351). L. M.

So let our lips and lives express
The holy gospel we profess;
So let our works and virtues shine,
To prove the doctrine all divine!

Thus shall we best proclaim abroad
The honors of our Saviour God,
When the salvation reigns within,
And grace subdues the power of sin.

Our flesh and sense must be denied,
Passion and envy, lust and pride;
While justice, temperance, truth and love,
Our inward piety approve.

5 (119). L. M.

Oh, who like Thee so calm, so bright,
So pure, so made to live in light?
Oh, who like Thee did ever go
So patient through a world of woe?

E'en death, which sets the prisoner free,
Was pang, and scoff and scorn to Thee;
Yet love through all Thy torture glow'd,
And mercy with Thy life-blood flow'd.

Oh, in Thy light be mine to go,
Illuming all my way of woe!
And give me ever on the road
To trace Thy footsteps, Son of God!

6 (390). C. M.

Walk in the light! so shalt thou know
That fellowship of love
His Spirit only can bestow,
Who reigns in light above.

Walk in the light! and thou shalt own
Thy darkness pass'd away,
Because that light on thee hath shone
In which is perfect day.

Walk in the light! and thine shall be
A path, though thorny, bright;
For God, by grace, shall dwell in thee,
And God Himself is light.

7 (62). 8s & 7s.

God is love; His mercy brightens
All the path in which we rove;
Bliss He wakes and woe He lightens;
God is wisdom, God is love.

Chance and change are busy ever;
Man decays, and ages move;
But His mercy waneth never;
God is wisdom, God is love.

Even the hour that darkest seemeth,
Will His changeless goodness prove;
From the gloom His brightness streameth,
God is wisdom, God is love.

8 (159). C. P. M.

Oh, could I speak the matchless worth,
Oh, could I sound the glories forth
Which in my Saviour shine,
I'd soar and touch the heavenly strings,
And vie with Gabriel, while he sings,
In notes almost divine.

I'd sing the precious blood He spilt,
My ransom from the dreadful guilt
Of sin and wrath divine;
I'd sing His glorious righteousness,
In which all-perfect heavenly dress
My soul shall ever shine.

I'd sing the characters He bears,
And all the forms of love He wears,
Exalted on His throne:
In loftiest songs of sweetest praise,
I would to everlasting days
Make all His glories known.

9 (449). S. M.

Ye servants of the Lord,
Each in his office wait,
Observant of His heavenly word,
And watchful at His gate.

Let all your lamps be bright,
And trim the golden flame;
Gird up your loins, as in His sight,
For awful is His name.

Watch! 't is your Lord's command
And while we speak He's near;
Mark the first signal of His hand
And ready all appear.

Oh, happy servant he
In such a posture found!
He shall his Lord with rapture see
And be with honor crown'd.

10 (160). C. M.

Come, let us join our cheerful songs
With angels round the throne;
Ten thousand thousand are their tongues,
But all their joys are one.

"Worthy the Lamb that died," they cry,
"To be exalted thus;"
"Worthy the Lamb," our lips reply,
"For He was slain for us."

Jesus is worthy to receive
Honor and power divine;
And blessings more than we can give,
Be, Lord, for ever Thine.

11 (590). C. M.

Jerusalem! my happy home!
Name ever dear to me!
When shall my labors have an end,
In joy and peace and thee?

When shall these eyes Thy heaven-built walls
And pearly gates behold?
Thy bulwarks with salvation strong,
And streets of shining gold?

Oh, when, thou city of my God,
Shall I thy courts ascend,
Where congregations ne'er break up,
And Sabbaths have no end?

There happier bowers than Eden's bloom,
Nor sin nor sorrow know:
Blest seats! through rude and stormy scenes
I onward press to you.

12 (275). S. M.

The Spirit in our hearts,
Is whispering, "Sinners, come!"
The bride, the Church of Christ, proclaims
To all His children, "Come!"

Let him that heareth say
To all about him, "Come!"
Let him that thirsts for righteousness,
To Christ the Fountain come.

Yes, whosoever will,
Oh, let him freely come,
And freely drink the stream of life;
'T is Jesus bids you come.

Lo! Jesus, who invites,
Declares, "I quickly come:"
Lord, even so! we wait Thine hour!
O blest Redeemer, come.

13 (110). C. M.

Joy to the world! the Lord has come!
Let earth receive her King:
Let every heart prepare Him room,
And heaven and nature sing.

Joy to the earth! the Saviour reigns!
Let men their songs employ;
While fields and floods, rocks, hills, and plains,
Repeat the sounding joy.

No more let sins and sorrows grow,
Nor thorns infest the ground;
He comes to make His blessings flow
Far as the curse is found.

4th Quarter. AUGSBURG LESSON LEAF. October 5, 1879.

Lesson XL. International Bible Lessons. HEB. iv. 14–16; v. 1–6.

OUR GREAT HIGH PRIEST.

14. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession.
15. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are, yet* without sin.
16. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

V. 1. For every high priest taken from among men is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins:
2. Who can have compassion on the ignorant, and on them that are out of the way; for that he himself is also compassed with infirmity.
3. And by reason hereof he ought, as for the people, so also for himself, to offer for sins.
4. And no man taketh this honor unto himself, but he that is called of God, as *was* Aaron.
5. So also Christ glorified not himself to be made a high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee.
6. As he saith also in another *place*, Thou *art* a priest for ever after the order of Melchisedec.

QUESTIONS ON THE LESSON.

HIS GREATNESS AND SYMPATHY.

1. With what exhortation is our lesson introduced? Meaning of it? Reason for the exhortation?
2. Name of this high priest? Who was he? What two things are said of him?
3. Why do men need a high priest? What was the office of the high priest among the Hebrews? What reference to this is there in the first verse of our lesson.
4. But is not this great high priest *too* great to deal with and help us? Meaning of "be touched with the feeling of our infirmities?" What reason is given for his being able to sympathize with us? Wherein was he *not* like us?
5. What is God's throne here called? Why? How are we exhorted to come to it? Why? What for?

HIS APPOINTMENT AND CONTINUANCE.

6. Whence were the Hebrew high priests taken? For whom appointed? For what? In what did these "gifts and sacrifices" consist? Why were they offered?
7. What ability had such a high priest? Why was he thus able?
8. What need of his own had he? Did Christ have this need? How so?
9. How was the office of high priest originated? Who first filled it? What right concerning it had nobody?
10. What is said of Christ's not assuming his high priestly office? Who appointed him a high priest? Who was that?
11. Of what order was Christ a high priest? Meaning of this? What is the "Golden Text?"

COLLATERAL QUESTIONS.—To whom was this letter written—by whom—what its object—what signet was upon the high priest's forehead—what in the tabernacle represented God's throne—what do we know about Melchisedec—in what nature did Jesus pass into the heavens?

CENTRAL TEXT.—Verses 14–16. Commit to memory.

LESSON TAUGHT.—The encouragement we have from the character and office of Christ.

GOLDEN TEXT.—"Seeing he ever liveth to make intercession for them." Heb. vii. 25.

SCRIPTURE READINGS.

M.	Hebrews i.
T.	" ii.
W.	" iii.
TH.	" iv.
F.	" v.
SAT.	" vi.
S.	" vii.

BRIEF NOTES.—For "seeing then that we have," read *having therefore*. In distinction above all others this high priest is "great." Whereas other high priests passed through the veil into the most holy place, this one has "passed into (through) the heavens" into the very presence of God himself. His name is "Jesus," same name as Joshua; that leader, however, led into only an earthly Canaan, this one into the heavenly. For he is "the Son of God" that thus fills the office of high priest for us. Nor need we be afraid of his greatness, for he is not one who "cannot be touched with the feeling of"—is not able to sympathize with—"our infirmities," our weaknesses, of whatever kind. For he took our nature upon him, and, after having been "in all points tempted like as we are," he still bears that nature, which, withal, was "without sin," and in this different from us. So that, with a high priest as sympathizing as he is great, we may "come boldly" to God's throne of power and find it a "throne of grace," of helpful favor. "To help in time of need" is more concisely and exactly rendered *for timely aid*. "Taken from among men," according to the Levitical law. "Ordained" means simply *appointed*. "Both gifts," of whatever kind, "and sacrifices," bloody offerings—the occasion of all of these being "sins," and there being the necessity of a mediator to "offer" them. "The ignorant and erring,"—one class, not two, representing sinners. "Infirmity," weakness like that for which he offers propitiation. "By reason hereof"—because of this. "The people" and "himself" were alike of a sinful nature. The holiness which he wore on his forehead as a signet was typical. Verse 4 indicates that this office was not one of human choice or self assumption, but of divine appointment. "He that said unto him," etc.—that is, God the Father, Almighty. "After the order of Melchisedec"—a new order, not Levitical or typical, but real and eternal. For the meaning of Melchisedec and the reference to him here, see chap. vii., and Genesis xiv. 17–20. The first part of the name means *king* and the second part *righteousness:* he was priest-king of Salem, which means *peace*.

The author, date, place of writing, and particular persons to whom written, of this letter, cannot be certainly determined. Different opinions exist as to who was the author, the majority naming either Paul or Apollos. There is no doubt of its being an inspired letter, by whomsoever written. It is written by title to "the Hebrews," and its contents justify this title. Its object is to show the superiority of the Gospel to the former covenant.

4th Quarter. **AUGSBURG LESSON LEAF.** October 12, 1879.

Lesson XLI. International Bible Lessons. HEB. ix. 1–12.

THE TYPES EXPLAINED.

1. Then verily the first *covenant* had also ordinances of divine service, and a worldly sanctuary.
2. For there was a tabernacle made; the first, wherein *was* the candlestick, and the table, and the shewbread; which is called the sanctuary.
3. And after the second vail, the tabernacle which is called the holiest of all;
4. Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;
5. And over it the cherubim of glory shadowing the mercy seat; of which we cannot now speak particularly.
6. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service *of God*.
7. But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people:
8. The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest while as the first tabernacle was yet standing:
9. Which *was* a figure for the time then present in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;
10. *Which stood* only in meats and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation.
11. But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;
12. Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*.

QUESTIONS ON THE LESSON.

1. Title of this lesson? Meaning of "the types?"
2. What is meant by "the first covenant?" What did it have? Meaning of "ordinances of divine service?" Of a "worldly sanctuary?"
3. Into how many parts was the old tabernacle divided? What were these called? What separated them?
4. What was in "the sanctuary?" What is meant here by "the golden censer?" What was its place?
5. What was in "the holiest of all?" What was the most prominent thing there? What were the "cherubim?"
6. Who alone were allowed to enter the first tabernacle, or sanctuary? How often? Why did they go in?
7. Who alone was allowed to go into the holiest of all? How often? What must he have with him? What for?
8. What was signified by all this? Who so taught?
9. What is said of the purpose of the tabernacle? Meaning of "figure" here used?
10. What is said of the value of the offerings there made? Why not? Why then were they commanded?
12. How long were those ordinances to last?
13. Who is now contrasted with the high priests of those former days? What is Christ here called? Meaning of this?
14. What is said of the tabernacle where he officiates? What is it called in viii. 2? In ix. 24?
15. By what blood had he a right to appear there as our high priest? How often did he thus enter?
16. Why was once sufficient? What is said of the redemption so purchased?

COLLATERAL QUESTIONS.—How many covenants are spoken of in this connection—what were they—how did they differ—what was typified or symbolized by the various parts and furniture of the tabernacle—what were the ordinary sanctuary services—what was the day called when the high-priest entered the Most Holy Place—what were the ceremonies of the occasion—what happened in the temple at the moment Christ died—what did this signify?

CENTRAL TEXT.—Verses 8–12. Commit to memory.

LESSON TAUGHT.—In the New Testament we have the substance of the Old Testament types.

GOLDEN TEXT.—"For by one offering he hath perfected forever them that are sanctified." Heb. x. 14.

SCRIPTURE READINGS.

M.	Hebrews viii.
T.	" ix.
W.	" x.
TH.	Ex. xxix.
F.	" xxx. 1–10.
SAT.	Levit. xvi.
S.	Matt. xxvii. 51; Acts i. 1–9.

BRIEF NOTES.—"The first covenant"—the dispensation of the Old Testament. "Ordinances"—ceremonies, appointments, regulations. "Divine service"—worship. "Worldly"—of this world, external. "Sanctuary" means holy place. "A tabernacle"—tent; it was divided into two parts, which were separated by a veil or curtain. In "the first" part was the golden "candlestick," representing God in his church as the light of the world; and "the table" with the "shewbread," twelve loaves renewed each Sabbath and signifying consecration to God's service. Just before "the second vail" stood the "golden censer" (altar) of incense, representing the prayers of God's people going up before the mercy seat, which yet was hidden behind the vail. "The ark of the covenant," the top of which was "the mercy seat," was the principal object in the most holy place. It contained "the tables of the covenant," the Ten Commandments. The first covenant was "He that doeth these things shall live by them," a covenant of works. Yet its ordinances foreshadowed the covenant of grace. The pot of manna and Aaron's rod (Num. xvii.) were memorials. The "cherubim" were representations of angels standing above, bending over, and so "shadowing" the mercy seat. "Always"—every day, continually. The ceremonies of the great day of Atonement may be learned from the Scripture Readings. "Not without blood"—for without the shedding of blood there is no remission. Sin takes the life. The first tabernacle and all its appointments was "a figure," an object lesson, used by the Holy Ghost to teach the people. It was temporary. The offerings its services required could not satisfy the "conscience;" they were "carnal," external, and of value only as typifying something to come. Through the types which print this page truths are signified, brought to the readers' mind. So God used the tabernacle service: it signified the truth, but was not the truth itself. "The time of reformation"—time of actually setting things right, that is, gospel times. The tabernacle of which Christ is the High Priest is heaven itself. The blood he offers is "his own," a perfect, sinless sacrifice: no figure here, but fact, the truth itself. This needs to be offered but "once," for the redemption it secures is "eternal." The way to heaven is now open. Follow Christ, and enter in!

4th Quarter. AUGSBURG LESSON LEAF. October 19, 1879.

Lesson XLII. International Bible Lessons. HEB. xi. 1-10.

THE TRIUMPHS OF FAITH.

1. Now faith is the substance of things hoped for, the evidence of things not seen.
2. For by it the elders obtained a good report.
3. Through faith we understand that the worlds were framed by the word of God; so that things which are seen were not made of things which do appear.
4. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.
5. By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.
6. But without faith *it is* impossible to please *him:* for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.
7. By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.
8. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.
9. By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:
10. For he looked for a city which hath foundations, whose builder and maker *is* God.

QUESTIONS ON THE LESSON.

1. Is the first verse a definition, or description, of faith? Meaning of "substance?" Of "evidence?" Of the whole verse?
2. Who are meant, verse 2, by "the elders?" Meaning of "obtained a good report?" Of the whole verse?
3. How do we know anything about the origin of things as we see them? What do we thus understand about "the worlds?" About the materials of them? By what word do we express God's act in bringing things into being?
4. Who is the first hero of faith mentioned in this list? How was his faith shown? What constituted the superiority of his sacrifice? What testimony did he receive? From whom? Meaning of the last clause of verse 4?
5. Who is the next hero? What occurred to him? Meaning of this? Why did God thus deal with him? How did he please God?
6. What is said to be impossible? What is the first step in coming to God? Two things to be believed?
7. Who is the next hero on the list? What did he do? Why did he do so? What present benefit did he derive from his faith? What distinction did he attain, as here stated?
8. Who is next spoken of? Who was he? What call did he receive? How did he treat it? What did his conduct show?
9. What further showed Abraham's faith? Who are classed with him? What are they called? By what one term are all three sometimes called?
10. What reason is given for Abraham's dwelling in tents? What city was that?

COLLATERAL QUESTIONS.—What is faith—illustrate it in common affairs between man and man—why is the creation necessarily to be received on or by faith—give the general statements of the Bible about the creation—give some account of the sacrifices respectively of Cain and Abel—what is the Old Testament statement about Enoch—was anybody else ever "translated"—who will experience a like change, according to lesson of Sept. 7th—whence was Abraham called—whither—the believer's relation to this earth (verse 13)—what did Christ say Abraham had seen?

CENTRAL TEXT.—Verses 1 and 6. Commit to memory.

LESSON TAUGHT.—The nature and value of faith.

GOLDEN TEXT.—"For he endured, as seeing him who is invisible." Heb. xi. 27.

SCRIPTURE READINGS.

M.	Hebrews xi.
T.	" xii.
W.	" xiii.
TH.	Gen. i.; John i. 1-3.
F.	" iv. 1-16.
SAT.	" v. 21—vi. 22.
S.	" xii. 1-9; xiii. 1-4, 14-18.

BRIEF NOTES.—"Faith" is belief, trust; in religion, taking God at his word. In the first verse faith is rather described than defined; its use and value are stated. "Substance"—ground, or confidence, the basis. "Things hoped for" and hence "not seen." The basis of expectation is our belief in God's word. "Evidence"—conviction. Our firm conviction of things not seen is produced by faith. "The elders"—the men of former times, patriarchs, prophets, martyrs, etc. "Obtained a good report"—were witnessed, testified to. "Framed"—in all their constitution and relations. Verse 3 sets forth creation, things made where there were none before. "A more excellent sacrifice"—literally, *a more sacrifice*, or more of a sacrifice. Its superiority consisted in the faith which offered what God had appointed to be offered, a bloody offering, not a mere thank-offering of fruits. "Righteous"—did what was right, and accepted for his faith. "Testifying of his gifts"—rather *upon* his gifts, perhaps by sending fire from heaven to consume them. This first offering for sin "yet speaketh" and has meaning for us. "Translated"—suddenly changed and carried away. So Elijah was carried off. "Must believe that he is"—must believe in God's existence. "Is a rewarder"—*becomes* a rewarder. "Diligently seek him"—seek him out. "Of things not seen"—some people will believe only what they see; consequently they don't believe much. "Moved with fear"—taking warning and being on his guard. "To the saving of his house"—this was its immediate purpose and effect. "Condemned the world"—the world disregarded God's warnings; Noah's acts showed that he did not side with them, but believed God. "Became heir," inheritor, the person who preserved "the righteousness of (by) faith" among men. "Into a place which he should after receive" but not when he first went to it. Still he erected monuments there, viz., in Palestine, which showed he expected to return and occupy the land. "In tabernacles"—tents, temporary abodes. "Isaac and Jacob," with Abraham, are often called the *patriarchs*. "A city which had foundations"—unmovable, abiding. See its foundations described, Rev. xxi. 10-20. "Builder"—architect.

4th Quarter. AUGSBURG LESSON LEAF. October 26, 1879.

Lesson XLIII. International Bible Lessons. JAMES ii. 14–26.

FAITH AND WORKS. (REFORMATION SUNDAY.)

14. What *doth it* profit, my brethren, though a man say he hath faith, and have not works? can faith save him?
15. If a brother or sister be naked, and destitute of daily food,
16. And one of you say unto them, Depart in peace, be *ye* warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit?
17. Even so faith, if it hath not works, is dead, being alone.
18. Yea a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.
19. Thou believest that there is one God; thou doest well: the devils also believe, and tremble.
20. But wilt thou know, O vain man, that faith without works is dead?
21. Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?
22. Seest thou how faith wrought with his works, and by works was faith made perfect?
23. And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.
24. Ye see then how that by works a man is justified, and not by faith only.
25. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way?
26. For as the body without the spirit is dead, so faith without works is dead also.

QUESTIONS ON THE LESSON.

1. With what question does our lesson open? What does the supposed person profess to have? What is he without? What further question does the writer ask, thereupon? Meaning of it?
2. How does the writer illustrate the subject? What sort of love or religion would that be, as set forth in verse 16? Comp. 1 John iii. 18.
3. What is the application? Verse 17. What is the "Golden Text?"
4. What then is dead faith? What is living faith? Which of these is saving faith?
5. What challenge is set forth in verse 18? In what relation does this put works to faith? Comp. Matt. iii. 8–10.
6. What three characteristics of true faith do you find in Acts xv. 9, 1 John v. 4, and Gal. v. 6?
7. What sort of faith are devils said to have? What effect has it on them? How was this illustrated during Jesus' ministry? See Matt. viii. 28, 29; Mark i. 23, 24, v. 7; Acts xvi. 17, xix. 15.
8. What good does such faith do either men or devils? What is the man who professes it here called?
9. Whom do we call the father of the faithful? What is said here of the proof of his faith? Of the connection between his faith and his works? Compare Heb. xi. 8.
10. What was fulfilled? When was that said? Gen. xv. 6. What was Abraham called?
11. What is the meaning of verse 24?
12. What other illustration of true faith is here given? Give a summary of the history referred to?
13. What then, according to the lesson, is the relation of works to faith?

COLLATERAL QUESTIONS.—Who wrote this letter—distinguish him from others of the same name—why called a "general epistle"—when was it written—how reconcile Paul and James on this subject—what is the Protestant doctrine of justification—the Romish—with what were the Reformers charged by the Papists in reference to good works—what answer did they make—how is the doctrine of Good Works set forth in the Augsburg Confession (Art. xx.)—compare this with Arts. iv., v. and vi.—different kinds of faith spoken of in the Bible?

CENTRAL TEXT.—Verses 14–17. Commit to memory.

LESSON TAUGHT.—What living faith is.

GOLDEN TEXT. — "For as the body without the spirit is dead, so faith without works is dead also." Verse 26.

SCRIPTURE READINGS.

M.	James i.
T.	" ii.
W.	" iii.
TH.	" iv.
F.	" v.
SAT.	Gen. xv.; xxii. 1–19.
S.	Josh. ii.; vi. 17, 22–25.

BRIEF NOTES. — "What doth it profit"—what is the use or benefit. "Can faith save him?"—that is, such faith as he professes. The question may be resolved into, Is that saving faith? Verses 15 and 16 suppose a case of need, a very plain case calling for help. But all the help given is *words*, useless, helpless, hypocritical words. James saith that is just as useless and hypocritical which is called faith but is without works. "Being alone"—by itself, unsubstantiated. Works are the evidence of faith, just as the pulse is the evidence of life. Where there are no works, when works are possible and called for, there is no living faith. "Thou believest there is one God"—or, that God is one. This is an intellectual belief, but even "the devils" have it, and give more evidence of it than men; for they "tremble," shudder, at what they know is coming, which many men that believe in God's existence do not do. "Vain"—empty. "Justified by works"—as explained in verse 22. The works were the outcome and evidence of the faith. Because he "believed God," he did what God told him, "obeyed," as we learned, last lesson. "Made perfect"—carried out to completion. "Imputed"—reckoned, counted. "Not by faith only"—that is, by such faith as he is writing about, dead, fruitless, so-called faith. In Rahab's case we must be careful not to approve anything but her faith, and the main fact that she "received the messengers" of God's people and rescued them from their enemies. James does not differ from Paul; but these two writers were engaged with directly opposite characters, the latter arguing against the Judaizing work-righteousness, and the former against the Antinomian (disregarding law) perverters of the true doctrine of faith. Faith without works, where works are possible, is a misnomer, it is not faith. The Protestant doctrine is that we are "justified gratuitously for Christ's sake, through faith;" but that "this faith must bring forth good fruits, and that it is our duty to perform those good works which God has commanded, because it is his will, and not in the expectation of thereby meriting justification before him." The Romish doctrine is that Christ's merit perfectly destroys only original sin, while for the forgiveness of actual sin God demands personal satisfaction besides the merit of Christ. They teach, moreover, that faith is an assent to that which the church teaches. The writer of this epistle was James, the Just, president of the church at Jerusalem. Being not addressed to any particular church or persons, it is called a "general" epistle. Written probably about 62 A. D.

This is a copy of a Page of the Music from The Augsburg Lesson Book.
SEND 6 CENTS FOR A SPECIMEN OF THE BOOK.
Your School will be Delighted with It.

Jesus calls us.

"Go work to-day in my vineyard."—MATT. xxi. 28.

ESTRELLA. GEO. C. HUGG.

Moderato.

1. Up and work, for Je - sus calls us, Calls to la - bor ev' - ry day;
2. Let us work and thus grow stronger, Sweetly bringing in the sheaves,—
3. When our sheaves are safely gathered From the torrent and the blast,

Let us work with earnest patience, In his ser-vice while we may.
Sheaves, if left a lit - tle lon - ger, Might be nothing more than leaves.
We shall reach the star - ry por - tal, Safe at home in heav'n at last.

CHORUS.

Up and work, for Je - sus calls us With the
Up and work, for Je - sus calls

voice of love so sweet. La-bor! for each golden
with the voice of love so sweet; Labor! for

mor - - - - row Brings us near - - - - e Zi - on's gate.
each gold-en mor - row brings us near - er Zi - on's gate.

Copyright. From "THE CROWNING TRIUMPH," by permission of the Publishers,
F. A. NORTH & CO., 1308 Chestnut Street, Philadelphia.

The Crowning Triumph.

A new collection of 140 gospel songs and hymns, with new, appropriate and exceedingly attractive music, by the best word and music writers of the day. The publishers conscientiously recommend this work to be one of unusual excellence.

Price, $3.60 per dozen. Single sample copy, by mail, 30 cents.

Specimen pages gratis.

An edition with words only, price, in boards, 10 cents.

F. A. NORTH & CO., Publishers,
1308 CHESTNUT ST., PHILADELPHIA.

$5 to $20 per day at home. Samples worth $5 free.
Address STINSON & Co., Portland, Maine.

We recommend a careful examination of

THE SOVEREIGN,

By H. R. PALMER.

And are confident that you will find it contains more and better material for the use of Teachers and Singers than any of its predecessors. The treatise on voice culture alone is declared to be the best offered by any other author.

It contains 192 Large Pages.

Sent by Mail on receipt of 75 cents.
$7.50 per dozen, by Express.

Ask for **The Sovereign** at your bookstore.

Specimen Pages sent free to all applicants.

BIGLOW & MAIN, Publishers,

76 East Ninth St., NEW YORK. | **73 Randolph St., CHICAGO.**

"The best commentaries on the whole Bible for popular use are Jamieson, Fausset and Brown's, the Bible Commentary, and Lange's. We put them in the order of their respective merits."—Christian Union.

THE PORTABLE COMMENTARY,

BY JAMIESON, FAUSSET AND BROWN.

A Commentary Critical and Explanatory on the Old and New Testaments. New edition, *complete in one volume*. Cr. 8vo, 1,421 pp. Illustrated by maps. Cloth, red edges, beveled boards, $3.50.

A book for every Bible student desiring a full and satisfactory commentary on the *whole Bible* in one compact volume, at a price within the means of all. Sold by all booksellers, or sent post-paid on receipt of price.

THOS. Y. CROWELL, 744 Broadway, N. Y.

A GREAT OFFER!!! 100 PIANOS AND ORGANS at EXTRAORDINARY LOW prices for cash. SPLENDID ORGANS $31, $42; 5 Stops $47, 7 do $53, 9 do $62, 11 do $67, 12 do $76, 13 do $87. 7 Octave SQUARE AND UPRIGHT PIANOS $125 do $131, 7 1-3 do $140 and $153, not used SIX Months. Warranted 5 years. AGENTS WANTED. Illustrated Catalogues Mailed. HORACE WATERS, Agent, Manufacturer and Dealer, 40 East 14th St., New York P. O. Box, 3530.

190 VOLUMES FOR $79.50.

If you want to add new books to your Sunday-school Library, I will furnish 190 volumes for $79.50, or a less number of volumes in the same proportion. Send for catalogue to J. S. OGILVIE, Publisher, 39 Rose St., New York.

THE SABBATH-SCHOOL QUEEN,
By C. E. LESLIE.

The latest, most practical, and best Sabbath-School Song Book in the field. Contains 124 pages of choice pieces. Do not purchase until you have examined it. Per 100, $25; single copy by mail, 35c.

SPECIAL! Sample copy sent to S. S. Superintendents and Choristers on receipt of 15 cts.

CHICAGO MUSIC CO., Publishers,
52 State St., CHICAGO, ILL.

RIDGE'S FOOD for INFANTS AND INVALIDS

Mother, if unable to nurse your babe, place it at once on Ridge's Food. Sold by Druggists everywhere. Manf'y for the U. S., Palmer, Mass.

$72 A WEEK. $12 a day at home easily made. Costly Outfit free.
Address TRUE & Co., Augusta, Maine.

1879 NOW READY. 1879

ASA HULL'S

NEW SUNDAY-SCHOOL MUSIC BOOK,

Wreath of Praise

is now ready for delivery. Price 35 cents each by mail; by express, $3.60 per doz., or $30 per hundred.

25,000 TO GIVE AWAY,

or one **ONE COPY** for each Sunday-school Superintendent who will send us his address, with name and location of his School, inclosing **Six Cents in Stamps** for mailing expenses.

1879 JUST ISSUED. 1879

—THE—

Gospel Praise Book,

By ASA HULL.

It contains over 125 of the best songs for social worship and general praise service found in the English language.

Brilliant, but not Trashy.
Solid, without being Dull.

Price, in flexible cloth, by express, $3.60 per dozen, $30 per hundred; *by mail, postpaid*, 35 cents each, or $4.20 per dozen. **One** specimen copy, paper cover, 25 cents. Address

ASA HULL,
240 Fourth Avenue, New York City.

NEW THINGS!!

MY DUTY to the CHURCH,

OF WHICH I AM A MEMBER.

By Rev. M. Rhodes, D. D.

12mo., 21 pages, paper cover. Price, 6 cents each. 10 or more copies, 5 cents each.

THE GRACE OF GIVING.

By Rev. M. Rhodes, D. D.

12mo., 36 pages, paper cover. Price, 8 cents each. 10 or more copies, 6 cents each.

☞These two tracts should be in the hands of every member of the church.

BAKER'S REVIVAL SERMONS.

By Rev. Daniel Baker, D. D.

12 mo., 645 pages, cloth. Having bought out the edition of these, we are enabled to sell them at $1.50 each. Former price, $2.50.

Favorite S. S. Library, No. 1.

15 Vols., 16mo., 4133 Pages, $7.50.

FAVORITE S. S. LIBRARY, No. 2.

21 Vols., 18mo., 3764 Pages, $7.50.

Of these two Libraries, Rev. B. B. Collins, formerly our Missionary to Africa, and now Pastor at Chalfont, Pa., says: "Decidedly the best Sunday-School Libraries I have seen."

THE PROCEEDINGS OF

The Second Free Lutheran Diet in America,

Held in Philadelphia, Nov. 5-7, 1878.

8vo., 282 pages, cloth, $1.25.

For any of the above, or any other book, address,

Lutheran Publication House,

(HENRY S. BONER, Supt.,)

No. 42 North Ninth Street, Philadelphia.

THE SELECT SUNDAY-SCHOOL LIBRARIES,

Nos. 1 to 8 Inclusive, Contain

274 BOOKS,

Which have been **selected** and **approved** by a Committee of the **highest character and ability. The REDUCED PRICES** are:

No. 1,	25 Volumes,	12mo,	$18 40
No. 2,	50 "	16mo,	30 40
No. 3,	50 "	16mo,	28 00
No. 4,	25 "	18mo,	8 00
No. 5,	24 "	16mo,	9 60
No. 6,	30 "	18mo,	4 50
No. 7,	50 "	16mo,	20 00
No. 8,	20 "	16mo,	5 00

The above net prices to Sunday-schools average **less than half** the usual prices of the same books when sold separately. Library No. 7 has been enlarged and bound in new style making it the **most desirable $20 Library in the market. FIFTY CATALOGUES ACCOMPANY EACH LIBRARY.** A List of Books in the above Libraries sent on application to

Lutheran Publication House,

No. 42 North Ninth St., Philadelphia.

WHY NOT

Order **ALL** Your

SUNDAY-SCHOOL SUPPLIES

FROM THE

LUTHERAN PUBLICATION HOUSE,

42 North Ninth St., Philadelphia?

PLEASE REMEMBER

That we can supply not only **ANY BOOK** published anywhere in the United States at the publishers' prices, but that we are prepared to furnish any **SUNDAY-SCHOOL REQUISITES** at as low prices as they can be purchased elsewhere.

With these assurances from us, we ask your patronage, not as an act of charity, but as a matter of business. We only ask a "Fair Field and no Favors." **Give us a trial.**

Information cheerfully given, and orders carefully and promptly filled, by

HENRY S. BONER, Supt.,

Lutheran Publication House,

42 North 9th St., Philadelphia.

1860. **1879.**

The Lutheran Sunday-School Herald.

EDITED BY REV. M. SHEELEIGH, FOR THE LUTHERAN PUBLICATION SOCIETY.

This favorite Illustrated Monthly Paper, for the children of the church, is now in its twentieth year. Still further improvement is aimed at. Terms: one year, in advance, single copy 25 cents; 5 copies, to one address, $1.00; 100 copies, to one address, $15.00; 10 copies or over, at the hundred rate. These figures show a material reduction. No expense to subscribers for postage. Please order promptly. Address,

HENRY S. BONER, Supt.

Lutheran Publication House,

No. 42 North 9th Street, Philadelphia, Pa.

☞ Remit in bank checks or Post-office orders.

CONTENTS.

PAGE.

Miscellaneous—

Bible Scenes in India.—III. By Rev. A. D. Rowe, A. M. 289
Aaronic Priesthood and Symbolism. By Miss Annie B. Hantch 290
Our Book Table 292

Lessons for October—

Our Great High Priest; The Types Explained; The Triumphs of Faith; Faith and Works (Reformation Sunday). Comments on the Lessons. By Prof. H. L. Baugher, A. M.

PAGE.

Blackboard Illustrations. By Mr. J. C. Stock 293–307

Infant Department—

The Primary Class. By Miss Emma L. Parry 307

Gleanings from the Great Field—

News and Notes. By Rev. S B. Barnitz 313
Our Spice Box 314
Order of Service 315
Hymns for Fourth Quarter 316
Augsburg Lesson Leaves 317–320

EVERYBODY WANTS

A Copy of the Proceedings the

SECOND

Free Lutheran Diet

OF 1878.

HAS IT OCCURRED TO YOU

That your Sunday-school is not fully supplied with reading matter, unless you distribute the *Lutheran Sunday-school Herald*, published at the Lutheran Publication House, 42 North 9th Street, Philadelphia, monthly? For rates see *Herald* advertisement in another column.

REWARD CARDS,

Ever so many kinds and styles, at Reduced Prices, at the Lutheran Publication House, 42 North 9th Street, Philadelphia.

TEACHERS' BIBLES,

All sizes, various styles of binding, and at low est prices. Send for price list, showing size of type, &c.

Lutheran Publication House,
No. 42 North 9th St., Philadelphia.

SEND US FIFTEEN CENTS

with the name and address of a friend who you think should be a subscriber to the *Augsburg Teacher*, and we will mail it to him or her, *on trial*, for three months. Address, H. S. Boner, Supt., Lutheran Publication House, 42 North 9th Street, Philadelphia.

$66 a week in your own town. Terms and $5 outfit free. Address
H. Hallett & Co., Portland, Maine.

25 **Cardinal, Navy Blue, Seal Brown and Bottle Green** Cards, with name in Gold, 20c. 25 Fancy Cards, with name plain or in Gold, 10c. Agents' outfit, 10c. 150 styles. Try us,
HULL & CO., Hudson, New York

PENNSYLVANIA COLLEGE,
GETTYSBURG, PA.

The Oldest College of the Lutheran Church in this country, founded 1832.

The Faculty of the Institution is large. The course of instruction is liberal and thorough. The expenses are small. The location is most pleasant and healthy, in the midst of an intelligent and moral community, and accessible by railroad trains three times a day.

THE PREPARATORY DEPARTMENT

which is under the direct supervision of the Faculty, furnishes thorough instruction for boys and young men preparing for business or College classes. Students in this department are under the special care of the Superintendent, who resides with them in the building.

For further information or Catalogues address M. VALENTINE, D. D.,
President of College.
PROF. P. M. BIKLE,
Principal of the Preparatory Department

HAGERSTOWN SEMINARY
FOR YOUNG LADIES.

REV. C. L. KEEDY, A. M., PRINCIPAL.

Assisted by a full corps of experienced teachers. The cheapness, accessibility, comforts and thoroughness of this institution render it worthy of patronage. For particulars address Principal, Hagerstown, Md.

NEW AND BEAUTIFUL REWARD CARDS

for SUNDAY AND DAY SCHOOLS. Prices to suit the times. Over 1000 kinds and designs—comprising Motto, Reward, Scripture Text, Sentiment, Bible Verse, Good Service, and Hymnal Cards.

Teachers' price list EDUCATIONAL CARDS SENT FREE to any address. J. H. BUFFORD'S SONS, Publishers of Novelties in Fine Arts, 141 to 147 Franklin St., Boston, Mass.

AUGSBURG
Sunday-School Teacher,
REV. H. L. BAUGHER, Editor,
PUBLISHED MONTHLY AT 55 CENTS A YEAR, BY THE
Lutheran Publication House,
No. 42 North Ninth St., Philadelphia.
SENT ON TRIAL FOR THREE MONTHS FOR 15 CTS.

LUTHERAN SUNDAY SCHOOL HERALD,
REV. M. SHEELEIGH, Editor,
Published Monthly on Fine Paper,
BY THE
LUTHERAN PUBLICATION HOUSE,
No. 42 North Ninth St.,
PHILADELPHIA.
Single Copies, ... 25 cents a year.
Five " . . . . . $1.00 a year.
100 " . . . . . 15.00 " "
10 copies or over at the 100 rate.

The Lutheran Publication House,
(HENRY S. BONER, Superintendent,)
No. 42 North Ninth Street, Philadelphia,
ACKNOWLEDGED HEADQUARTERS FOR
Anything and Everything
IN THE WAY OF
CHURCH AND SUNDAY SCHOOL REQUISITES.
Orders Solicited and promptly and correctly Filled.
PRICES ALWAYS RIGHT.

Augsburg Lesson Book,
REV. H. L. BAUGHER, Editor,
Published Semi-Annually, at 12 Cents a Year,
BY THE
Lutheran Publication House
No. 42 North 9th St., Philadelphia.
"A perfect gem." "Surpassed by none."
$6.00 per 100 for 6 months. Send 6 cents for Specimen.

Augsburg Lesson Leaves,
AND
Primary Lesson Leaves,
Published Monthly, at $1.50 per 100 a year,
BY THE
Lutheran Publication House,
No. 42 NORTH NINTH STREET,
PHILADELPHIA.
"Equal to the Best and Surpassed by None."